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THE SPIRITUAL MOVEMENTS OF THE CENTURY—"THE FAITH-WORK."

BY THE EDITOR-IN-CHIEF.

Johannes Evangelista Gossner, born at Hausen, near Augsburg, in 1773, and dying in Berlin in 1858, at the age of 85, has been called "the father of faith-missions." This is a very imperfect term to describe a movement which needs some descriptive, definitive title, as one of the conspicuous developments of the century. With the name of Gossner we must associate the names of August Hermann Franke, of Halle, George Müller, of Bristol, J. Hudson Taylor, the founder of the China Inland Mission, and many others who have, in a peculiar sense, gone into work with God under the inspiration of their faith and prayer and with peculiar dependence upon Him.

To some people it seems invidious to talk of "Faith Missions," as though other missions were not carried on upon the principle of faith. Yet, if we are to learn God's lessons from history, we must not be jealous concerning words and names, nor must we be too proud, self-willed, or sensitive, to admit our errors or our deficiencies. Obviously there are two classes of activities which we find among disciples. In one class the so-called "business" methods and principles lie at the basis. The church, local or general, takes up an enterprise, calls to its aid its strongest and wisest counselors, and forms a Board; then goes about its proposed work on the basis of worldly prudence—it will cost so much to carry it on, and so much must be raised by contribution. Accordingly, the most vigorous appeals are made for money and for men—the main dependence is upon thorough organization and wise administration. If the funds fail, there must be new appeal. No forward step must be taken without a sufficient guaranty, better

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

still, without the supply of material in advance to assure success. God's blessing is sought, of course, by all true disciples, and no fault can be found with those who carry into the Lord's work the principles that are practically found to assure to worldly enterprises the greatest prosperity and progress. Why, then, it is asked, are not all such church activities scriptural and apostolic? And is it not Pharisaic and pretentious to describe other enterprises of disciples as Faith Work, as tho nobody else had any faith.

Let us be humble, and let us be candid. It is possible to do work for God, and yet give undue emphasis to its human side; or rather give *too little emphasis to the divine side*. We may do really Christian work in the energy of the flesh rather than in the energy of the Spirit; we may practically trust more to human wisdom than to divine direction; we may put prayer behind our activity rather than before it, thus reversing the true order which puts prayer always first, and may depend more on appeals to men than on appeals to God. And if we read God's lesson rightly, here is precisely the providential meaning of these faith movements. They are designed by God to make more vivid and prominent to our faith the *Presence and Power of a Prayer-Hearing God*—to make more real the actual providential administration of the Lord Jesus in the affairs of His Kingdom, and the actual gracious administration of the Holy Spirit in applying the truth to human souls and enlisting believers in a true cooperation with God and each other. It is a great help to us to get a view of missions, for example, as The Enterprise of God, for which He is supremely responsible; to feel that He alone can select and separate and send forth His chosen laborers; that He alone can open wide and effectual doors, and meet and drive back the many adversaries; that He alone can move the people to give themselves, their sons and daughters, or their money; that He alone can lift them to the high level of prevailing prayer, and stir them to loving, passionate sympathy with lost souls; and that consequently it is of first consequence to keep in living, loving contact with God, that our prayers be not hindered; to use only scriptural and spiritual methods in appealing to men, or in raising funds; and that there are times and matters in which we may safely, trusting in His leadership, take bold steps in advance, where, at the time, no human guaranty is furnished for success; as when, at Jesus' command, twelve disciples undertook to feed with five loaves and two fishes five thousand men, beside women and children. Faith counts on God as the Invisible Administrator, who can do things impossible with men, can open doors with a word or a will, thrust forth laborers, put the right man in the right field, supply all the money needful at the moment of need, and, in a word, do exceeding abundantly above all we ask or think. Faith sees that God is honored by being trusted, that believing is not presuming, that the

audacity of faith is sometimes really the humility of dependence and the courage of obedience.

We thank God for the Faith Work, which is one of the great inspirations of our day in service to God and man. We thank Him even for the rebuke it has often administered to our hesitating unbelief, our secular methods, our unscriptural appeals, our dependence on man, our resorts to worldly methods for raising money, our despair in great straits. We thank Him for showing us, by so many examples, that He is more jealous and zealous for His work than any of His workmen; that He holds the keys of the situation, and that the government is upon His shoulder.

The actual character of the Faith movements of our day can best be understood by examining the men and the methods themselves, and again letting philosophy teach us by examples. No miracles in apostolic days were more real as manifestations of the power of a present God than some of these modern triumphs of faith which furnish a supplement to the eleventh chapter of the Epistle to the Hebrews.

The name and form of George Müller always come to the front whenever we refer to faith work. The fifty-seventh report of the New Orphan Houses and his kindred enterprises is now before us, reaching to May 26th, 1896. And it is still a record of blessing received in answer to prayer. Mr. Müller started over sixty years ago, to demonstrate how much might be accomplished by believing prayer, that the weak faith of disciples might be strengthened. This, as he constantly reiterates, was his own great desire and design. And what is the result? The various schools, from the beginning, have had over 121,000 pupils, with constant conversions, sometimes over 100 in one school in one year. But only believers are allowed to teach, and only believers who are known as having power in prayer. It is computed that at least 10,000 of these pupils have been led to Christ. During this same period there have been circulated in various parts of the world nearly 2,000,000 copies of the Bible, or portions thereof, and over 108,000,000 of books, pamphlets, and tracts. Missionary operations have been carried on or aided in twenty-five different lands and countries, and hundreds of missionaries aided in their work, through whom tens of thousands of souls have been brought to Christ, and from the one church organized by Mr. Müller in Bristol, sixty brethren and sisters, forty of whom are yet engaged in labor, have gone forth.

All this is beside the orphan work, of which it is recorded that during the thirty years past over 3,000 orphans have been converted while in the institution, beside hundreds who have found Christ after they had left its walls. And the total amount of money disbursed for all purposes during these sixty-three years is now upwards of *seven millions of dollars*. Here is an annual present expenditure for the

orphan houses alone of £22,000, or about \$110,000. And all this money comes, with all other supplies, directly in answer to believing prayer. Beyond the annual report, no statement of the financial condition of the institutions is ever made to the public, and even the Report never appeals directly for any aid. For sixty-three years Mr. Müller has never, even in the greatest straits, asked one penny of any human donor, or resorted to any method whatever of obtaining money or other supplies, except believing prayer. Even the helpers, who meet daily for united supplication, are cautioned not to mention, outside, the wants of the orphans, lest it should even seem that they were looking to other aid than the Divine. And yet supplies have never once failed in over sixty years. The first donation Mr. Müller ever received for the orphan work was *a shilling*. Last year 23,500 pounds! and yet he says he can ask God as confidently for twenty thousand pounds as when he began, for a shilling.

If any one would like to find the principles of faith work expounded by Mr. Müller himself, let him read those remarkable volumes known as "The Lord's Dealings with George Müller." There he gives six reasons why a *new* institution was founded by himself and Mr. Craik, instead of working through institutions already founded. Let this faith-worker define his own position. These are briefly his grounds, as he states them, only that we condense them for economy of space.

1. The *end* which these religious societies propose to themselves, and which is constantly put before their members, is that the whole world will gradually become better, and at last be converted; whereas Scripture teaching is that in the present dispensation, things will not become spiritually better, but rather worse, and that it is not the whole world that will be converted, but only a people gathered out from among the Gentiles for the Lord. As it is unscriptural to expect the conversion of the whole world, we could not propose to ourselves such an end in the service of our Lord.

2. That which is worse, is the connection of those religious societies with the world, which is completely contrary to the Word of God. In temporal things, the children of God need, whilst they remain on earth, to make use of this world; but when the work to be done requires that those who attend to it should be possessed of spiritual life, the children of God are bound, by their loyalty to their Lord, entirely to refrain from association with the unregenerate.

3. The means made use of in these religious societies to obtain money for the work of the Lord are also, in other respects, unscriptural; for it is a most common case to *ask the unconverted* for money, which even Abraham would not have done.

4. It is not a rare thing for even committee members (the individuals who manage the affairs of the societies) to be manifestly uncon-

verted persons, if not open enemies, of the truth; and this is suffered because they are rich or have influence.

5. It is a common thing to endeavor to obtain for patrons or presidents of these societies, and for chairmen at public meetings, persons of rank and wealth to attract the public. Never once have I known a case of a *poor*, but very devoted, wise, and experienced servant of Christ being invited to fill the chair at such public meetings.

6. Almost all of these societies contract debts, so that it is a comparatively rare case to read a report of any of them without finding that they have expended more than they have received, which is contrary both to the spirit and letter of the New Testament.

7. Mr. Müller, in expounding the principles on which his own work is carried on, emphasizes more fully another law which is not expressly stated hitherto, that God only is acknowledged as the patron of the work, and all appeals for help are to be address to Him in believing prayer—that success is to be gauged, not by the amount of money given, etc., but by the Lord's blessing; and that while desirous to avoid needless singularity, the one aim will be to go on simply according to Scripture, without compromising truth.*

To one who would study these faith movements, we can safely commend Mr. Müller's own story, which is presented with a minuteness of detail which leaves no particular feature wanting to give insight into both method and motive.

Gossner, the humble pastor of the little Bethlehem church in Berlin, had no thought of being a leader in a new movement, or, above all, a "missionary founder." He simply walkt, a step at a time, after the Divine leader, venturing to put faith in the words of God, and not discount his promises by unbelief, or by limiting them to the apostolic period, or some remoter time. The story is fascinating in its successive steps, showing how marvelously God leads a willing soul who is courageous enough to follow. Three or four artizans sought him for advice, when they felt the burning fire shut up in their bones, and were weary with forbearing; they felt that they must preach the Gospel in the regions beyond. But when he would not give them aid or approval, they begged, at least, what he could not withhold—a partnership in prayer that God would guide them. He consented, but it was perilous for unbelief, for he found himself praying sympathetically and, at last, fervently, until the symphony of prayer became a sympathy of service. Then he went another step, and began to give them positive help. They came to him when their day's work was over, and Gossner became to them an educator, training them in such knowledge of the Word of God, and the truth according to godliness, as he found lacking. He had suddenly and unconsciously established a training-school.

Now comes the next step. To encourage men to go forth to the world-field without first running the round of the regular curriculum of classical and theological training, was an ecclesiastical heresy which subjected Gossner to a fire of criticism. Yet he was so sure that he had followed, tho at first reluctantly, the leading of God, that the assaults of his accusers only confirmed him in his course. He shut himself in with God for prolonged prayer, and he found the shield of faith still able to quench the fiery darts hurled at him as an innovator, introducing customs not lawful for his brethren to receive neither to observe—being Germans. But he could not act independently of the approval of his brethren, without also cutting loose from their pecuniary aid. And so Gossner thrust his self-trained workmen forth in sole and simple *dependence on God for all needful supplies*. We emphasize this, for it was the distinctive characteristic of the Gossner Mission, and it was this which God ordained should be an example to others who should afterward dare to trust God after the same sort. Gossner remembered our Lord's solitary injunction when he showed his disciples the fields that were white for the sickle: "PRAY YE, therefore, the LORD of the Harvest that HE will thrust forth laborers into His harvest," and he remembered the singular illustration of the working of this principle in the Antiochan Church, when the Holy Ghost called by name and sent forth Barnabas and Saul.* This precept and practise were to him sufficient warrant for both looking directly to the Lord for such laborers and for asking for such money, as were needed.

Gossner was already sixty-three years old when he broke off connection with the Berlin Missionary Society, and began to work on independent lines. At that age, when the ninth heptade is complete, few men ever think of becoming pioneers, and rather begin to withdraw from active labors. Yet Gossner was permitted to put into the fold two hundred men and women, and for the outfit and support of this mission band he was simply in partnership with God. And so sacred did he consider this divine partnership, that he regarded it an act of unbelief to ask of men any longer, since he was permitted and authorized to ask of God in faith nothing wavering. Faith made him bold, and as he quaintly phrased it, he counted it his business to be employed in "ringing the prayer-bell rather than the beggar's door-bell." Did God honor the partnership of faith? Let the sufficient witness be the words spoken over Gossner's open grave: "he prayed mission stations into being, and missionaries into faith; he prayed open the hearts of the rich, and gold from the most distant lands."

As Dr. A. J. Gordon says, "Gossner believed in the Holy Ghost, whom he regarded as the administrator of missions. Therefore he

* Acts xiii, 1-5.

relied on prayer more than on organization." Having done all in his power, he would sit in his little room and commit the distant work to this Divine Executor, and "beg Him to direct it all and order it after His own will." Instead of an elaborate manual of instructions, this was the simple and stirring commission which he put into the hands of his missionaries: "*Believe, hope, love, pray, burn, waken the dead! Hold fast by prayer; wrestle like Jacob! Up, up, my brethren! The Lord is coming, and to every one he will say, 'where hast thou left the souls of these heathens? With the devil?' O, swiftly seek these souls, and enter not without them into the presence of the Lord.*"*

It would be a long chapter that should trace the apostolic succession from this missionary founder and trainer. Louis Harms is one example—in Hermansburgh, daring to undertake missions on a scale unparalleled in history. Think of this pastor, who now almost fifty years ago (1849), inaugurated in his own church—a church of poor farmers, artisans, peasants, and mechanics—a missionary society, which came to have shortly not only its missions and missionaries, but its own ship, its own magazine, its own training college, its own complete equipment. At the end of thirty one years, Louis Harms had put into the field and kept there, over 350 missionaries, and in ten years more, could praise God for 13,000 converts in the mission churches, while the church at home had grown to unprecedented proportions, and was the largest in the world. Let us look into his simple diary. "I prayed to the Lord Jesus that He would provide the needed sum of —." "Last year, 1857, I needed 1,500 crowns, and the Lord gave me sixty over. This year I needed double, and He has given me double, and one hundred and forty over."

There are other, and more recent enterprises, founded and conducted on the same essential basis as Franke's, Müller's, Gossner's, Harms'—but they must have, if at all, separate treatment. Their one essential principle is that they treat the work as God's, and Him as the responsible founder and administrator, and they lay great stress on two subordinate laws of conduct: First that, as the Scriptures are the express revelation of His will, no methods or measures should be admitted or permitted in His work that are not according to His word; and secondly, that as the throne of grace is the eternal storehouse of supplies, all appeal for help is to be primarily to God; and that all dependence on man for aid, and especially on direct appeal to man, is practically a departure from the simple divinely ordained channel of supplies. Such principles as these, vindicated by such marvellous practical illustrations, demand, and will receive, further expansion in these pages, hereafter.

* "The Holy Spirit in Missions," by Dr. A. J. Gordon, 68, 69.

HINDUISM AS IT IS.

BY REV. JACOB CHAMBERLAIN, M. D., D.D., MADANAPALLE, INDIA.

Modern Hinduism, the Hinduism held and practised by the people of India for the last two thousand years, is not at all the religion of the Vedas. That was essentially a pure monotheism.

The Vedas, dating back from near the time of Moses, before all Noachian tradition had vanished from among men, contain in the main true ideas of God and man, and sin, and sacrifice. They teach of one Supreme Being, the creator, preserver, and governor of all; that he is pure and holy; that man is in a state of sin, not at peace with holy God; that sinful man can have no union with sinless God until and unless sin is in some way expiated. But they fail to show how this expiation is to be accomplished, and leave the devotee groping in uncertainty and dread.

The Aryans brought these monotheistic Vedas with them when they migrated into North India. But there soon arose another series of religious books, the Upanishads, commentaries on the Vedas, rituals, all these books known to the Hindus as "The Shastras." These are theoretically held to be of only secondary authority to the Vedas; but, in reality, it is they, with the still later books, "The Puranas," that teach the religion, and control the lives of the Hindus of the present age. With them first came in the idea of the Hindu Triad, and the host of minor gods; of Nirvana, or final absorption; of caste distinctions and caste observances. Modern polytheism and idolatry; pilgrimages to holy places; desert wanderings and asceticism; physical tortures; infant marriages; virgin widowhood; suttee, or the burning of a widow on the funeral pyre of her departed lord, all crept in under the shadow of these shāstras and purānas.

Hinduism, since before the time of Christ, holds to the *Trimūrti*, that is, the Hindu Triad—Bráhmâ, Vishnu, and Siva. Bráhmâ being the creator; Vishnu, the preserver, and Siva, the destroyer. Bráhmâ, their book tells us, committed incest; was guilty of such lustful conduct that he was cursed to the effect that no temple should ever be built in his honor, and no knee should ever bow to him in worship, and to this day, altho India is filled with Hindu temples, there is nowhere one erected to Bráhmâ, and he has no worshipers.

The Hindus are nearly equally divided between the worshipers of Vishnu, or Vaishnavites, and the worshipers of Siva, or Saivites. One party, with the trident on their foreheads, painted in two nearly perpendicular lines of white, converging toward the bridge of the nose, with a perpendicular line of red between them, range themselves under Vishnu as the Supreme God. The others, with three horizontal lines of sandal-wood ashes smeared on their foreheads, worship Siva as the

Supreme. There is a cordial animosity between these two sects, breaking out often into abuse and quarrels.

The wife of Vishnu is Lakshmi, the goddess of beauty and fortune, and their son is Kama, the India Cupid, the god of love. The monkey is sacred to Vishnu. His temples swarm with them, and they are cared for, and bountifully fed as the descendants and present representatives of Hanuman, the monkey-god, who assisted Rama, one of Vishnu's incarnations, in recovering his captured wife, Sítí, from Rávana, giant king of Ceylon, who had stolen her. All these are devoutly worshipt by the Vaishnavites, or followers of Vishnu.

The wife of Siva is Párvati, and their two sons are Vighnésvara or Ganesa, the remover of obstacles, or the god of all new undertakings, and Subhramania, the god of war.

The son Ganesa, is, practically, far more worshipt than the father and mother. He is represented with the head and trunk of an elephant, and pot-bellied. He must be worshipt on the beginning of any and every new undertaking, and for the removal of all obstacles. His hideous image, chiseled in stone, carved in wood and in ivory, cast in copper or brass, is found everywhere; granite ones by the roadside for convenience, and in temples; wood and metal ones in every Saivite's house.

Inferior to these are multitudes of deities who are supposed to attend to specific affairs of family life and business undertakings of every kind, as birth, betrothal, marriage, sickness, death, and hosts more of still inferior gods and goddesses, which must be worshipt and propitiated, if the worshiper is to have a quiet and happy life. Indeed, their books teach that there are three hundred and thirty millions of gods, male and female, named and unnamed. Of these the Hindus stand in continual fear, and they must be continually propitiated, by libations, offerings, and sacrifices. The temples, the roadside shrines, the groves, the highways and byways, the market places and bazaars, and the houses, family rooms, bedrooms and kitchens, swarm with idols representing these gods, great and small, reminding them of the acts of worship they must perform.

The character of these multitudinous gods of the Hindus, from Bráhmá down, will not bear inspection. The morals of a people are never higher than those of the gods they worship. This accounts for the lax morality so sadly in evidence among the people of India.

Polygamy is recognized in their system, and practist more or less among all classes of the Hindus. There are no "old bachelors" among them. They believe that their after condition depends somewhat on their having male offspring to perform their obsequies and subsequent ceremonies. They have a proverb which says, "Get a good wife if you can; if not, get a bad one; marry you must."

If after marriage they have no children, or if they have only girls,

it is, according to their teachings, incumbent on them to marry another wife. I have known a Hindu who, with four wives, had only daughters. He married a fifth in hope of having sons.

Hindus often look upon plurality of wives, however, in a somewhat different light. A Hindu gentleman of high position, who had been a patient of mine, came in from his distant home to express his thanks to me for his restored health, and to make me a friendly visit. After talking on various matters of interest, he asked me how many wives I had. "Only one, most assuredly," was my reply.

"What, sir," said he, "can a benevolent gentleman like yourself, so continually doing good to all around you, rest satisfied with throwing your protecting mantle over only one poor unprotected female? How can you regard that as doing your full duty towards the weaker sex?"

Boys are regarded by them as a blessing, and girls as a curse. If a boy is born they think the deity is pleased and confers a favor; if a girl, it is a sign of the divine displeasure. If a birth is announced in a friend's house, ere they send any messages, they must ascertain whether it is a case calling for congratulations, a boy, or for condolence, a girl. When our sixth son was born, and we had no daughter, a Hindu Rajah, whose dominions lay not far from my station, an old patient of mine, came in to congratulate me over the birth of "six sons, without a daughter to spoil it all."

I told him that both his mother and myself were much disappointed that it was not a daughter. He looked and spoke as though he considered me daft for having such a wish.

"But, your highness," said I, "where would you and I be were it not for our mothers?"

"Ah, sir," said he, "there are sinners enough in the world so that there will be no lack of women. There is no necessity for the righteous to have daughters."

The Hindu caste system is nowhere indicated in the Vedas. It arose after the migration of the Aryans into India. Yet there is not a part of their religion which, for these past twenty centuries, has held such an iron grip upon the people. For it is a religious, not a social, distinction. The progenitors of each caste they hold to have been a separate creation on the part of Bráhmá; the Brahmans being created from his head; the Kshatriyas, warriors, from his shoulders; the Vaisyas, merchants and artisans, from his loins; the Sudras, farmers, from his thighs, and laborers from his feet. There are subdivisions of these castes covering every trade and profession.

A man is born into a caste; he never can ascend. A merchant's son must be a merchant. The son of one of the blacksmith caste, a blacksmith. It stunts progress. It prevents true brotherly feeling. Under it a Brahman may rightly say, "stand by thyself, I am holier

than thou." Its provisions are cast-iron, and on observing them one's future depends. I have known of a Brahman who died in sight of food placed there for his sustenance, because, forsooth, that food had been cookt by one of lower caste. "Better die," said he, "and gain heaven, than eat that food and live, and lose caste, and lose heaven."

It is one of our greatest obstacles in missionary work. The Brahmans would rather see a son die than become a Christian and disgrace their caste.

Transmigration of souls is also a doctrine of modern Hinduism nowhere indicated in the Vedas. It teaches that when one dies, his soul will simply enter another body, superior or inferior to his former condition according as to whether merit or demerit has preponderated in this life. Each one hopes that his soul may, in the next birth, be born a Brahman. Each one fears that it may be born in one of lower caste, or as an animal or reptile. They hold that this transmigration will go on until finally they shall, in some way, have acquired so much merit that the soul may be absorbed into that of the Deity, and their individual existence cease. This is the Nirvana, or final absorption, which is the highest state of future bliss to which Hinduism points its most zealous devotees.

The stolid indifference with which most Hindus meet death, is explained by this belief, that at death they are simply passing one milestone in their almost endless series of existences, and that there is as good a chance in the next birth as in that which they are leaving.

Those who posed as representatives of Hinduism at the "Parliament of Religions," portrayed a kind of ancient Vedic Hinduism, revised to suit their own ideas, and make it palatable to persons of Western culture. Culling its choicest, and giving a Christian coloring to many of its conceptions, they evolved and held up to the admiration of their credulous auditors as *Hinduism* a system as different, nay, far more different from the real Hinduism of India's people since the days of Malachi, than Christianity is from Mormonism.

The native newspapers of India sneer at the utterances of the Chicago representatives of Hinduism, as utterly untrue pictures of Hinduism as it exists. Indeed *The Hindu Nation*, an orthodox leading Hindu newspaper says:

"The pure and undefiled Hinduism which Swámi Vivékánana preacht has no existence to-day; has had no existence for centuries," and *The Reis and Rayyet*, another representative Hindu paper adds, "In fact abomination worship is the main ingredient of modern Hinduism."

And yet the mass of the Hindus suppose that the Hinduism of to-day has come down to them from the Vedas, for not one man in ten thousand in India really knows what the Vedas teach; most of

them are simply satisfied to take their religion as it comes to them from their immediate fathers.

In spite, however, of the trammels of their superstition and the blind teachings of their shastras, many Hindus do have a sense of the burden of sin, and a desire for its expiation, and a longing for conformity to, and communion with, a personal God and Father, and do have an undefined hope of a future world of bliss. This we see indicated in the writings of their sages and poets of all the ages. This we find now and then in the thoughtful Hindus of the present day. This gives us an invaluable leverage in gaining access to their hearts and presenting Jesus Christ as the all-sufficient Savior from sin, its pollution, its penalty; as the one who can lift us up to become Sons of God.

HOW THE GOSPEL SPREADS IN BURMA.

BY REV. DAVID GILMORE, RANGOON, BURMA.

How does the Gospel effect its entrance into a heathen community? How does a Christian church come to be established in a heathen village, where, from the foundation of the world, there has been no Christian church? By suggesting to me the subject which stands at the head of this article, the editor has led me to suppose that an answer to the above questions will not be devoid of interest to all of his readers.

The first step is generally the visitation of the village by a missionary or a native evangelist. Missionaries spend a great part of their time traveling about in their districts, proclaiming the Gospel from village to village. When the missionary with his native helpers enters a village, he is soon surrounded by a little group of villagers, eager to know whence he comes, and on what errand. The satisfaction of their curiosity on this latter point leads naturally to talk about the Christian religion; talk provokes discussion; and as the discussion grows more animated, the missionary's congregation increases. It often happens that the missionary and his native companions spend several hours continuously in preaching and argument about Christianity. After spending as much time as seems profitable, the missionary passes on to the next village. The apparent result of his visit is, very probably, *nil*. But he has left behind him a few well selected tracts, to deepen and render more enduring any impressions which may have been made by his words; and if he has been heard with any attention and interest, his visit is likely to be repeated next year.

After this has gone on for several years, word may reach the missionary that there are those in the village who have decided to embrace

Christianity. He is not likely to lose any time in visiting such a village. Inquirers are pointed to Christ; and candidates for church membership are examined and (if the missionary is satisfied of their conversion) baptized. If the number of converts is sufficiently great, they may be organized into a church at once. If not, the organization of a church, and the settlement of a pastor, will follow as soon as practicable. When the church is once established, the responsibility for the further spread of the Gospel in that vicinity is understood to devolve mainly upon it; tho the missionary still stands ready to visit it whenever it needs counsel or encouragement.

This is one way in which the Gospel spreads in Burma—perhaps the way in which it oftenest spreads. But there is infinite variety. Inquirers may appear in a village which has never been visited by a missionary, or even by a native evangelist, but where some native layman has gone to reside, and has been faithful in witnessing for Christ. Or some heathen man who has heard the Gospel elsewhere may have been so interested as to induce some of his friends to go with him to seek the way to Zion's gate.

In working among the Karens, we find events taking a course somewhat different from that outlined above. When the people of a Karen village have heard of Christianity, and been favorably impressed by what they have heard, they do not at first ask to be received into the Church, as a rule. They generally ask the missionary to send them a school-teacher. The reason why the Karens do this, and the Burmans do not, is because the heathen Burmans have schools of a sort already, the heathen Karens have none.

When a Karen village asks for a school-teacher, the missionary aims to send a consecrated young man there as soon as he can. The people of the village provide a place to hold school in, and do what they can toward the support of the teacher. The mission does the rest. The teacher teaches the four R's—reading, 'riting, 'rithmetic, and religion—to his pupils. But this is not all he does. As he has opportunity, he makes known the truths of the Gospel to the people of the village, and tries to bring them to Christ. In due time it becomes necessary for an ordained minister to visit that village and administer baptism. Scores of Karen churches have had their origin in just such a way as this. The establishment of a Christian school in a heathen Karen village means the organization of a church later on. In many places, the school is the only way in which a Christian worker could secure a foothold.

An illustration of the usefulness of the school as an evangelistic agency is found in the work of a young Karen man in the Maulmain district. The young man had no unusual ability or education; but he had a desire to lead souls to Christ. With this end in view, he entered a heathen village and set up a primary school. With this as a

base of operations he labored on, patiently and quietly, until the village came over to Christianity. He then left it, to repeat the same work in a second, and subsequently in a third village.

Besides these small village schools, the large schools of more advanced grade, such as are found in most mission stations, have no small share in the work of spreading the Gospel. All of these schools contain heathen pupils, and every year many of these pupils are led to Christ through the influences brought to bear upon them in the school. The efficiency of the mission-school as a means of evangelization may be seen from the opinion expressed in a letter from a young Karen man. This young man, who had himself been converted in a mission school, was spending a vacation preaching in heathen villages. He wrote me that wherever he went he was making great efforts to induce heathen parents to send their children down to the mission-school in his town. He expressed an opinion that "the best way was to get the children to come down to the school to be converted." This is another method by which the Gospel makes its way into heathen communities.

The work of the medical missionary is second to none as a means of preparing the way of the Gospel. Lovers of missions generally understand how the Gospel is proclaimed in the dispensary and during the professional visit. But at Maulmain there has recently been an interesting development of medical missionary work, under the care of Miss E. E. Mitchell, M.D. Dr. Mitchell secures the houses of grateful heathen patients for the holding of Sunday-schools. Then the young people from the church and school, under the lead of their teachers, go out to these houses on Sunday, gather together the heathen children, and teach them about Jesus and the Bible.

Of late years, much has been done in Burma in the line of holding Sunday-schools for heathen children in private houses, or even in the open air. There have been Sunday-schools in Burma for many years, and there have been heathen children in the Sunday-schools; but during the past three years much more attention has been paid to Sunday-schools for heathen children as distinguished from those held in connection with churches and mission-schools. This is largely due to the visits which the late Dr. J. L. Phillips paid to Burma as secretary of the India Sunday-school Union.

The distribution of tracts and Scripture portions has always been, in Burma, a favorite way of spreading the Gospel, and a way whose usefulness has been demonstrated again and again. A fragment of a tract, picked up by the wayside, was the beginning of a considerable ingathering in one of the suburbs of Rangoon. The man who picked it up had his curiosity excited by its very incompleteness, and went to the nearest mission-school to learn more about it. Man as he was, he sat as an humble disciple at the feet of Ma Mee, the Burmese head

mistress, to learn more of the religion taught by that tract. He was converted himself, and was the means of leading several of his neighbors to Christ. Cases have occurred where men have been baptized whose conversion was due under God to tracts received years before.

One way of spreading the Gospel, which I suppose to be peculiar to Burma, is at what are known as funeral meetings. The Burmese Christians have a custom, borrowed from the Buddhists, of holding meetings for religious discussion at any of their houses where there has recently been a funeral. Heathen neighbors are generally willing to attend such meetings, and can not take umbrage if (in a Christian house) Christianity comes to the front in the discussion. Through these funeral meetings it is often possible to reach people who would not be willing to attend the services at the meeting-house.

There is one way in which the Gospel has of late years been spreading more than was formerly the case, and in which many of us expect to see great developments in the near future. I refer to the evangelization of heathen Burmans by Christian Karens. The Karen Christians have always shown a praiseworthy zeal in laboring for the unconverted of their own race; but until recently they have not felt that they could do much for the Burmans, by whom they were once bitterly persecuted, and by whom they are still looked down upon. But as the Karens, increasing in education and wealth, are coming to command the respect of the Burmans, they begin to feel a responsibility for the evangelization of the Burmans. This sense of responsibility shows a tendency to grow. Not long ago a Burmese church was organized in a village near Henzada, as a result of the labors of the Karen church in a contiguous village. One by one the Burmans were led to Christ, and baptized into the fellowship of the Karen church, tho they could not understand a word that was said in the meetings of that church. When they were sufficiently numerous, they were dismissed to organize a church where they could worship in their own language. Truly not in vain is it written: "By men of strange lips and with another tongue will He speak to this people."

Of course, some of the ways by which the Gospel spreads in Burma are more or less like the ways by which it spreads in America. There, as here, Christian parents try to bring their children up "in the nurture and admonition of the Lord," and generally see them come into the membership of the church in due time. In this connection, the influence of the Sunday-school is very powerful. And it will readily be understood that a church once planted in any community constitutes a center from which the Gospel spreads. Methods of church-work there are not, and can not be, the same as here. For instance, it is only to a limited extent that the regular church services can be made an evangelistic agency, since the heathen are more averse than the unconverted in America to entering a church edifice. Still, in their

own way, the churches do grow. Hundreds of converts, some from the heathen, and some from the families of Christians, are every year received by the native churches, without the intervention of any missionary or of any one in mission employ.

Mention ought to be made of the large number of native evangelists commissioned and supported by organizations of native Christians. Our native Christians in Burma have societies for the prosecution of both home and foreign missions, and through these societies many native preachers are kept at work. And in the last analysis, the converted native is the best means for spreading the Gospel; and the efficiency of any missionary society will depend largely on the use it makes of this instrumentality. Our American Baptist mission in Burma has always made great use of the native laborer. But we are not content with employing as many native helpers as our means will allow. We consider it more important to induce the native churches to support as many native workers as *their* means will allow, and most important of all, to induce the membership of our churches to do what they can, personally and individually, to make known the Gospel to those that have it not.

PROGRESS IN CEYLON.

BY MARY AND MARGARET W. LEITCH.

Ceylon, the "Pearl on the brow of India," occupies a strategic position both from a political and a missionary point of view. The first missionaries to Ceylon chose it as a point from which to evangelize India. They realized that, if the people on this island could be won, they in turn would take a share in the work of winning India for Christ. Their expectations are beginning to be realized, for already scores of the brightest Christian young men of Ceylon can be found in many parts of India, as well as in Burma, Singapore, Penang, the Straits Settlement, and Borneo, doing noble work for Christ. They are employed as helpers by twelve leading missionary societies. Not a few have turned away from government service with its offer of a large salary, prospect of promotion, and retiring pension, and have chosen Christian work with barely a living salary. They have learned that there is something better worth living for than merely making money.

CHRISTIAN EDUCATION.—Ceylon is a unique educational center. When the first missionaries went to Ceylon, early in this century, they found the great mass of the people sunk in ignorance and superstition. The Buddhist and Hindu priests and a few others could read, but the majority of the people were entirely uneducated. It is probable that there was not then one educated native woman on the island.

When the missionaries began to open schools, the people willingly

allowed the boys to attend, but they ridiculed the idea of giving an education to girls, saying, "What would be the use of sending a girl to school? A girl could never learn to read any more than a sheep." On one occasion a missionary was urging a native gentleman to allow his daughter to attend school. The native pointing at a horse by the roadside, said, "Sir, could that horse learn to read?" The missionary replied in the negative "Well," rejoined the native, "if an intelligent animal like a horse could not learn to read, how do you think a woman could learn?"

This was the low ideal which Hinduism had given of the capacity of women. In a Hindu home a woman is never, as a rule, allowed to eat with her husband. He and the sons eat first, the mother and daughters eat afterwards. The term which even a small boy uses in addressing his mother is a term used for an inferior.

The missionaries labored earnestly for two years before they were able to induce even one girl to attend school. The first who came committed to memory the 240 letters of the Tamil alphabet and began to read. When the people saw that a girl could learn, they were surprised, even pleased. At present, in connection with the five Protestant Missionary Societies at work on the island, there are nearly 50,000 children in mission schools, about one-third of whom are girls. There are not only primary and middle schools in the villages, but Girls' Boarding Schools at the Mission Stations, also Normal Training and Industrial Schools, Colleges, and Theological Schools, for young men. Fully 5,000 young men and women are receiving a higher education under mission auspices. Many of the brightest of these are becoming teachers, evangelists, and Christian workers in Ceylon and India.

SELF-SUPPORT.—The expense of the educational work to the Mission Board is very slight. For example, in the American Board's Mission, only 4 per cent. comes from the home Board, 96 per cent. being secured through fees from pupils, the income from various endowments, and liberal grants from the government, Ceylon being a British Crown Colony.

There are nearly 12,000 Christian communicants in the Protestant churches in Ceylon, and more than twice that number of inquirers and adherents. The majority of the churches are self-supporting, and have native pastors ordained over them; the others are aiming at self-support. In the American Board's Mission, only 10 per cent. of the whole expense for church work is met by the home Board, 90 per cent. being raised in Ceylon.

PROPORTIONATE GIVING.—The native Christians also contribute very liberally to the native Bible and Tract Societies, and to their own native missionary societies, in connection with which they are supporting a considerable number of native workers.

In Ceylon, as in most heathen lands, the majority of the people are

poor. The ordinary day-wage of a workingman is equal to eight American cents. On this sum a man must support his wife and children, and sometimes one or two aged relatives. The average income of the working people per man, woman, and child, is not more than a cent a day! The majority of these do not have more than one meal of solid food a day, and their expense for luxuries does not exceed per individual more than three-quarters of a cent a month.

Nevertheless the poverty of these poor people abounds to the riches of their liberality. It is a rule among the native Christians to give a tenth of their income to Christ's work. Those who are in receipt of salaries, give a tenth of their salaries, those who are farmers, give a tenth of their crops, and those who have fruit trees, give the fruit of each tenth tree. They have found by experience that nine-tenths with God's blessing goes as far as ten-tenths used to go. The Christians are not impoverished by this giving. The Christian community is the most prosperous, the most educated, the most respected community on the island, and presents a striking contrast to the heathen community. Altho the native Christians *begin* by giving a tenth, they do not always stop there. That is a standard below which they do not intend to fall. Many of them, especially those who are prosperous, give more than the tenth.

SELF-SACRIFICE.—The principal food of the country is rice and curry. Each morning when a Christian woman measures out the rice for the family for the day, so many handfuls for her husband, for each child, and for herself, she takes one handful or more and puts it into a box marked "The Lord's Box," thus diminishing by a little the amount the family would have eaten. This custom is almost universal among the Christians. From time to time, the church treasurer of each church visits all the Christian homes, collects the rice from these boxes, sells it, and sends the money to the native missionary society.

A WORTHY EXAMPLE.—The native Christians in Ceylon can not enjoy many luxuries. They have no stained-glass windows in their churches, no paid choirs, and no church debts, but they enjoy one magnificent luxury. Many churches, numbering not more than a hundred members, not only support their own native pastor, but support as well, each their own native missionary in some outlying district in which there is no resident foreign missionary. If the weak struggling churches in Ceylon can do this, could not the strong wealthy churches in America each enjoy the luxury of supporting its own foreign missionary, through the channels of its own denominational Board?

WORK FOR THE MASSES.—Not only do the Christians of Ceylon give money, they give themselves to Christ's work. In connection with most of the churches large Sunday-schools are held on Sunday morn-

ing, when the children of the outlying village-schools are brought together. Nearly all of the church members may be found teaching in these Sunday-schools, after which comes the morning service, when the native pastor gives to his people good plain Gospel food. Then, instead of attending a second service, and getting spiritual dyspepsia by eating too much Gospel food and doing too little Christian work, the native Christians are accustomed to go out into the villages in groups for work among their heathen neighbors.

Early in the afternoon one may see bands of Christian women and girls starting out in different directions, to hold cottage meetings among the women, and Christian men and boys going to villages one or two miles distant to hold village Sunday-schools, or open air preaching services. In this way the Gospel is being widely disseminated. If Christians in America would pursue a similar plan, giving up their Sabbath afternoons or evenings to work among the unevangelized, one would not much longer hear the old cry, "There are so many heathen at home."

AN EFFECTIVE AGENCY.—A hopeful feature of the work in Ceylon is the medical work. Two medical missions have recently been established in the Northern Province, one for men, the other for women and children. The general medical mission for men is under the care of two fully qualified doctors, Rev. T. B. Scott, M.D., and Mrs. Scott, M.D. Last year they treated in their hospital and dispensary over 4,800 patients, and the people so fully appreciated this work, that \$850 were secured locally toward its support.

While other missionaries are obliged to seek an audience the medical missionary has this advantage, that his audience comes to him morning by morning. An Evangelistic service is held daily with the dispensary patients and their friends, and in the quiet of the hospital the doctors and their attendants have an unequalled opportunity for personal work.

Eye diseases are common in the country, and as Dr. Scott is a skilled oculist, and has by operations for cataract been successful in restoring sight to persons who had been blind for years, his fame has spread far and wide, and patients have come 200 miles to him for treatment.

Mrs. Scott through her knowledge of medicine, has been able to secure an entrance among the Mohammedan women who up to this time have been inaccessible to missionary ladies.

Two medical ladies (Mary H. Irwin, M.D., C.M., and Isabella H. Curr, L.R.C.S., & P.), have recently gone to Ceylon to take charge of the medical mission for women. The new buildings—a hospital with 40 beds, dispensary, nurse's training home, and mission house, are completed and ready for use. The medical missionaries by their skillful and sympathetic treatment will present a striking contrast to the

devil dancers and ignorant heathen doctors, of whom there are more than 700 in this province.

Another woman's hospital has recently been established in Colombo, the capital of the island. The value of European medical treatment, and the advantage to the native women of the services of a lady doctor, are now so much appreciated by the natives that the entire amount required for the erection of the buildings in Colombo (\$15,000) was subscribed in the island, the larger part being given by natives.

A GENERAL Y. M. C. A. SECRETARY.—A new feature of the work in Ceylon is the arrival of a general Y. M. C. A. secretary, Louis Hieb, B.A., (with Mrs. Hieb), under appointment by the International Committee, for the developing of Y. M. C. A. work, and for aggressive evangelistic, temperance, anti-opium, and purity work. His first series of meetings was held in the Northern Province, and the following very encouraging letter to the home secretary has just been received.

JAFFNA, Ceylon, Dec. 9, 1896.

MY DEAR MR. MORSE:—While awaiting the steamer to take us to Colombo, I thought you would like to learn the result of my visit among the Jaffna associations. Visited in all nine associations. Established two Bible Training Classes and prepared the way for others where they did not exist. At Jaffna College prepared for an organization of a Volunteer Band for Home Missions. The most signal approval of God upon our work was at the Tillipally Training School, where after our general student's meeting, the leader of the Hindu opposition among the students, regarded by the missionary, Rev. T. S. Smith, as an almost hopeless case, came out clearly for Christ. At a special meeting the same evening nine other students took a similar stand. All but one of these came from Sivite homes. Mr. Smith told me later that four others have also decided for Christ. At Jaffna College I took the Saturday and Sunday services closing a week of prayer, postponed from November. Saturday morning the very remarkable conversion of a Hindu student occurred, through the efforts made earlier in the week by the students. On Sunday four other students accepted Christ as their Savior.

Remember me kindly to the brethren at the office, and urge their continuing in prayer for the work here. With very kindest regards,

Very sincerely yours,

(Signed) LOUIS HIEB.

"CASTE" IN INDIA.

BY W. J. WANLESS, M. D., MIRAJ, INDIA.

Originally caste in India was a social and trades-protection society, to-day it is a synonym for religion (Hinduism) among the vast millions of the Hindu population. Adherence to caste principles is inseparably connected with idolatry. The caste rules are as absurd as the idolatry is revolting; yet these rules form the religion of the vast masses of India. A Hindu may commit the vilest sin, the most atrocious crime, and still retain his caste (or social) position, but let him

deign to accept a cup of water from a man of lower caste than himself, and immediately he is ostracized and excommunicated for thus daring to pollute himself. One of the Hindu Pundits who spoke so glibly of Hinduism,—its liberality, etc.,—at "The World's Parliament of Religions," was, on returning to India, made to submit to the disgusting ceremony of swallowing the five products of the cow, and to pay the priest a large sum of money in order that he might be reinstated into caste.

The vast majority of India's millions know next to nothing of philosophical or Vedantic Hinduism. *Their religion is caste.* Caste is their master, and it has bound them in fetters of iron. It is the hideous monster that still holds them within its awful coil. This is "the god of this world" that has blinded their eyes with a desperate and indiscernible blindness. So faithfully do the people accept its teaching and obey its laws, that millions of them would rather lose a hand, an eye, or even life than to break caste and suffer the consequences. It is "the most inexorable system of social tyranny ever inflicted upon the human race," and the Brahmin priesthood are the mainstay of everything that is wicked and tyrannical in it. With its thirty thousand caste sects and intersects its ramifications extend into every phase of Hindu life, and even Mohammedanism is largely contaminated and trammelled by it. There are even castes of scavengers who would not eat each others' food, or receive water from each other, lest they be polluted.

Caste in India is "a huge monster born of the dusk, darkening and polluting every life upon which it falls. It is a gross caricature of the spiritual brotherhood of those who are Christ's." Pernicious in principle, and malicious in practise, not only does it prevent the spread of the Gospel, and obstruct every form of educational progress, but it hinders even the exhibition of true charity. Caste beggars repeatedly refuse cooked food from Christians, or castes lower than themselves. Sick people refuse our liquid medicines because of the water added by Christian hands, and caste lepers in the government asylums, with sores and rotting limbs, are constantly fearful lest their food and water be inadvertently polluted by the touch of other castes than their own. Food pollution is religious pollution, since it is only by uncontaminated food and external cleansing that the soul is freed from sin. How different the teaching of Jesus! I once sat down upon a large covered box containing the lunches of a number of my workmen. Subsequently the foreman came running after me, and declared that my contact with the box in which their lunches had been placed had polluted them, and that day they cast their food to the dogs, and went without their midday meal.

Caste is the factor that missionaries in India must reckon with more than any other social or religious influences. To be baptized is

to break caste. There are thousands who would openly confess Christ, were it not for the fear of the persecution which such an act would bring upon them. Among the educated classes there are hundreds who have lost faith in their own systems, who have forsaken idolatry, and who believe Jesus to be the only Savior of the world, but who fear to confess Him openly. Thank God the fetters are breaking. Many have already suffered the loss of all things for Christ, and bear about on their body the marks of the Lord Jesus; they rejoice that they are counted worthy to suffer for His sake. Over all the land we see indications of the falling fetters. In the large cities and railway towns, the railways, public drinking-fountains, hospitals, schools, and scores of other agencies are being used of God to break down caste prejudice and to open wide the door for the witness for Christ. Multitudes throng the street-cars, railways, hospitals, and schools, where a few years ago rigid adherence to caste rules made this change in public sentiment a seeming impossibility. Now among all classes we see those, once manacled by caste and enslaved by ignorance and superstition, now professing their freedom in Christ Jesus and pressing their way out of religious bondage, tho their change of faith often involves the bitterest persecution and the severest ostracism from all that on earth they hold dear. Hundreds more would doubtless confess Christ if they could be sufficiently taught, but where are the workers to teach them? While we withhold the truth which alone can free them, satan, through the 24,000 post-offices and letter-boxes of the land is pouring into the country all manner of literary filth. The writings of Voltaire, Paine, and other infidels, cheap French novels and other vile literature, are not only freely scattered abroad in the great cities, but are translated into the vernaculars of the country to poison the mind and enslave the souls of thousands of those who have heard only enough of Christian truth to create a thirst for the freedom which that truth alone can give them. They have only *heard* of the truth that will make them free, they do not yet "*know*" it, and that because we do not send workers to impart the knowledge. Young and aggressive India is cutting loose from her ancient moorings only to drift out into an unknown sea of agnosticism, infidelity, scepticism, and theosophy. Modern science is displacing caste, modern unbelief is replacing it. Oh for ten thousand Christian ministers in our wealthy towns and cities over all this continent, who realized that they were ministers not merely for the living their profession secures, and for the other social emoluments of their office, but, "men whose hearts God had toucht with the prayer passion." Men who believed that "The field is the world, and the world the field," just as much for themselves as for the missionary who goes to the ends of the earth, men who made "their flock their force, not their field," and who realized that the supreme business of the church is the evangelization of

the world; then the history of the Church would be changed; these manacled millions would hear fully the preaching of the Gospel and soon shake off their fetters of caste, superstition, and ignorance, and, coming forth into the full light of the Gospel, would believe the truth and the truth would make them free.

POLYGAMOUS APPLICANTS.—III.

WHAT MISSIONARIES THINK SHOULD BE DONE WITH THEM.

BY REV. DANIEL L. GIFFORD, SEOUL, KOREA.

REPLIES RECOMMENDING ADMISSION OR FAVORING LENIENCY.

China.—*Rev. S. F. Woodin* (American Board), Foochow, thus expresses himself in regard to the reception to the church of those who give good evidence of conversion in *all other* things:

(1.) My idea is that he ought not to always be kept outside the church as only a catechumen. (2.) I think that some of those with plural wives may be admitted to the church. I should think it best to have a longer time of probation as inquirer than required of others who were like them in other religious experiences and evidences, but who had only one wife. (3.) It seems to me that it may be allowed to receive to church membership, after a sufficient probation, those having more than one wife, where the wives were married with the regular marriage rites of full wives, and where they wish to continue as his wives. If those *besides* the first wife are entirely willing to leave the man, and it is a lawful thing by the laws of the land to so leave the husband, then that would seem a right thing to do. Unless the first wife of her own free will should determine and insist upon leaving the husband, *she* should always be kept as his wife. Where both wives have children, or where the first wife has none and the second wife has children, I do not think that the man should be required to put the second wife away before he can be received to the church. In regard to the man who has a wife, and *also* has *concubines* not taken with the ceremonies of full marriage, I think the wife should always be kept, and the question should be considered whether he should also keep the concubines or not. If they are young and have no children, often they could be put away without difficulty, and the question is whether such should not always be put away. If they have children or are advanced in life it *may* be best that the husband retain them and still be received to the church. It would need to be decided whether or not he should then take the concubine and with appropriate ceremonies acknowledge her as a wife.

If any wives or concubines are put away by the husband, whether divorced or not, I think he is bound to support them until they remarry, as far as they are not able to support themselves. The children of such would naturally remain with the father, certainly also be supported by him. (4.) In regard to the female applicant for admission to the church who is a second wife or concubine, but whose husband is not willing to put her away, if otherwise worthy of church membership, I think she may well be received to the church. She is in China, and prob-

ably in Korea, under the law and control of her husband almost as much as a slave is under his master. It seems to [me that no fixt rule should be establisht as unalterable, but each case should be decided on its own merits according to its own peculiar conditions, and the law and custom of the place and country must always be taken into account.

Rev. H. C. DeBose (S. Presbyterian), Soochow.

I wish the circular had come to one who knew more about it. That a line must be drawn somewhere is clear, or else the baptism of an African chief with his house (*i. e.*, a dozen wives and their children) would be doing business by the wholesale. . . . The only case in our mission was of a teacher in Hangchow. The brethren put the very easy cross before him of putting away one of his wives. The second one was sold to a widower for \$136; the deed was written in the S. P. M. chapel, and the minister was middleman, and received a fee (*i. e.*, it was supposed so). I suppose the candidate for baptism thought the other man was able to pay and he might as well get the money.* . . . I recently baptized a man with theoretically two wives, but thirteen years ago, when he took the second, the first left him, and she has lived in another city with her mother. It can hardly be conceived that in a country where were the descendants of Abraham, Jacob, and David, that there were not polygamists among the 3,000 at Pentecost.† . . . My own view is that wives with children should not be divorced. A parental relation has been formed by both parties. But most old Chinese women without children would be willing to be retired on a comfortable pension. . . . There are many practical ways in each individual case that may be opened. It is well to wait for one, two, or three years, and see how the case turns out. The Lord often gives special light in special cases, It is well to wait on him. . . . The O. T. saints were polygamists. It can hardly be put down as a *malum per se* as long as we Presbyterians put so much stress on O. T. teachings." In regard to I. Tim. 3:2, I hardly agree with Dr. Hodge.‡ There were covetous, high-tempered men, and moderate drinkers in the early church; but they were not to be preachers; *i. e.*, examples to the flock. If there were no polygamists in the church, why use the words?

Rev. D. E. Hoste (China Inland), Hungtung.

Let me say, first, that, so far as I understand, there are in the Bible two different standards of practise as to marriage, the Old Testament and the New Testament standards. In Exodus 21:10 we find bigamy recognized (not approved), and regulations are given about it. The wives of Abraham, Jacob, David, and others were lawful, and their children were legitimate; nor do we ever find any reference to them in the New Testament as being otherwise. Now if a plurality of wives was permitted under the Mosaic law, then much more is it lawful in the case of heathen, who have far less light than the people of Israel in Old Testament times. Hence marriages made when the parties were without Gospel light, are legal and binding, and the fact of the parties (one or both) subsequently becoming Christians, does not alter this legality. Of course, *in the future*, their practise in marrying must be regulated by Christian standards. In Matt. 5:31, 32, our Lord quotes from Deut. 24:1, and then proceeds to give a different standard; but surely He does not by this mean that all who had before acted

* Rev. J. L. Stuart, referring to the same case, says, that the woman had previously been an applicant for baptism; but after her remarriage, "gave up all interest in the Gospel."

† For the existence of polygamy among the Jews, in the days of the apostles, see Josephus' "Antiquities," p. 524, where in alluding to Herod's plurality of wives, he declares that such was the existing custom.

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according to Deut. 24 : 1, were adulterers and their marriages void ? Hence. . . . I reply that a convert must understand, of course, that in future he can not marry again during the life-time of any of his present wives ; nor can he hold office as long as he has more than one wife. Receive her, the wife. . . . My opinion on this subject is confined to China and countries where marriage is a *bona fide* social relation. In Africa, where, practically, the sexual relation is promiscuous, I should think the whole question must be handled differently.

Rev. Stanley P. Smith (China Inland), Lu An.

I am not aware that the C. I. M. has any authoritative rule or practise with reference to plurality of wives. I therefore can only give my opinion. . . . (1.) I do not think a man with plural wives should be kept outside the church as a "perpetual catechumen." (2.) I think he should be permitted to put away or divorce *no single one* of his wives. (3.) Putting away any wives to my mind is equivalent to adultery, and I would expel a member from my church for so doing ; for in doing so he *makes* the woman (or tantamount to it) commit adultery. (4.) With the female applicant, if fully satisfied with her conversion, I should not hesitate to receive her into church fellowship. These unavoidable evils would only last a generation, for after entering the Church there could henceforth be no more.

Rev. Wm. Ashmore, Jr., also presenting the views of *Rev. Wm. Ashmore, D.D.* (American Baptist), Swatow :

Such cases as you speak of have not been common with us, and yet they have occurred. I remember hearing my father say of the first one that occurred in connection with this mission, that they compelled the man to put away his second wife, but that he had since felt that it was a mistake. The rejected woman afterwards came to the missionaries saying piteously "What am I to do ? He is my husband and the father of my children. What right have you to take him away from me ?" It was a very difficult question to answer. When I came to Swatow, fifteen years ago, there were in the church a man and his wife (second wife, the first wife being still alive). Both man and wife were faithful members, the former till his death, and the woman still. I believe that their case fairly represents the present attitude of this mission on this subject. When the relation has existed before the parties had heard the Gospel, we have not thought that the teaching of the Scripture would require that it be sundered. In fact, it has seemed to us that ✓ I Tim. 3:20 and Tit. 1:6 strongly indicate that there were such cases in the early church, and that while Paul recognizes such persons as eligible to church-membership, and already in the church, in some cases, he intends to teach that they are not eligible to the offices of the church. It goes without saying that if a man who is already a member of the church takes a second wife, he thereby subjects himself to church discipline and exclusion.

Rev. H. D. Porter, M.D., D.D. (also stating the view of the late *Rev. J. L. Nevius, D.D.*) (American Board), P'ang Chuang.

In our own station we have had one case which settled itself, and another case now on hand which we are dealing with. . . . Let me give first the experience of good Dr. Nevius, whom we all loved and venerated so much. In 1887, Mr. Smith and I visited his field with him. One Saturday we spent part of the day with an old man, who had been a member for some years. He had two wives, both of whom Dr. Nevius had received to the church some years before. Each wife had one or two sons, and these also were church members. It was the judgment of Dr. Nevius that it was wise and best thus to receive them and develop, if possible, a true Christian life in the families. We had communion

together. While my mind had been tending in that direction, I was glad to find that so experienced a worker saw the conditions so clearly, and had no hesitancy in receiving the man and his wives. The case in our church was received before we knew that he had two wives. We did not think fit to do other than allow the old status to remain. In the spring of this year a man of considerable means was received on probation. We found that he had two wives, and three sons by each of them, all likely lads under twelve. We shall, no doubt, receive him to membership when the right period of probation has passed. (1.) It does not appear to us best that such a candidate should be kept upon perpetual probation. (2.) There appears to be no just reason why such a candidate, if his faith and knowledge of Christian truth are such as to warrant it, should not be received. The conditions assigned might be made to vary. But I should prefer not to add conditions, considering that the marriages were entered upon without a knowledge of Christian morality. (3.) In case a man had but two wives, our practise would be not to have either put away; were there more than two wives, the problem would take another form. (a) It would seem reasonable and most desirable that the mother of the children should not be put away. (b) In case of putting away one or more, it would be in accord with the same line of reasoning that the man should support the wife or wives sent away. The problem of the children would not come into account if dealt with as our practise illustrates. The father should, under all circumstances, be responsible for all his children. (4.) In the case of a woman, whose husband did not wish to part with her, although I have not known such a case, our practise would be to interfere as little as possible. An attempt to relieve the woman from her claims would be misinterpreted. There would seem to be a natural human law, guiding to a definite practise in such an instance. . . . I understand that the experience of missionaries in India and elsewhere is that it is much the wisest to accept each man and woman, as the Apostle says, "In the calling wherein he was called." If married then, let him abide, even if married to two or more. Death will solve the question more readily than we can. The church, of course, will readily correct any tendency to the repetition of such moral mistakes. The quarrels, which so often arise in families so constituted, show the wisdom, even to the natives, of the single marriage relation.

The position of the late *Rev. A. P. Happer, D.D.*, also of *Rev. B. C. Henry, D.D.* (N. Presbyterian), Canton, is expressed in a letter from *Rev. H. V. Noyes*. "I recollect one case where Dr. Happer received a man with two wives. . . . Dr. Happer advocated strongly the view that these cases might be received. He was the only one of our Mission who did so, since I came to China, till recently, I believe, Dr. Henry has, to some extent, advocated the same."

Rev. Arthur H. Smith (American Board), Tientsin, writes that their mission has never had a definite policy. At a recent mission meeting a committee was appointed, who reported, and their report was adopted and entered on the minutes. The report is, in part, as follows :

The marriage relation was contracted while the parties were ignorant of the Gospel and its requirements. In many cases children have been born, and these must be cared for. To require the wives to be put away would cause more or less distress, and frequently be the direct cause of sin, as well as suffering—remedying the one evil would be productive of greater evils. Your committee believes the ideal course would be for the man to live with the first wife and support the

others in separate quarters. But difficulties will arise in requiring this as the invariable rule, in cases where the first wife has no children, and the other wife or wives have, especially if it be the favorite wife. While, therefore, this appears to be the desirable course to take whenever practicable or possible, and is the one which your committee recommend, we feel that the conditions and circumstances controlling each case must receive careful consideration, and somewhat modify final action. Your committee therefore recommend that the principle above stated be adhered to as far as possible, and that in special cases, candidates—husbands or wives—may receive baptism in accordance with the spirit of Christian love and wisdom.

Committee—Messrs. Stanley, Henent, and Chapin.

RESULTS OF MISSION WORK IN INDIA.*

BY REV. J. H. WYCKOFF.

In estimating the results of mission work in India, it is only fair to take into account other forces than the missionary which are working for good among the people. Chief among these is the British Government, which, in the Providence of God, is established in this land. Much as we may regret the apathy and indifference of individual officials to mission work, it is a pleasure to be able to testify that the general influence of the Government of India is on the side of righteousness. My experience among natives of all classes leads me unhesitatingly to affirm that the rulers of India stand, in the eyes of the people, as the embodiment of integrity, justice, and truth. Nor could it be otherwise, when we remember that the Government of India is, to a large extent, the expression and the reflection of the people of England.

Now, here is an essential factor to be noted in measuring the progress of Christianity in India. The higher moral standard that has been adopted by many Hindus, their greater regard for the truth, the increased spirit of manliness and self-respect, their kindlier treatment of women—are not necessarily the result of mission work, but are largely due to the influence, unconscious tho it may be, of the Englishman in India, in whom these characteristics are peculiarly exhibited.

But, important and valuable as these manly virtues are, they do not, by any means, constitute all of our religion, which, along with righteousness, justice, and truth, inculcates love, mercy, and self-sacrifice; and it is of these virtues that the missionary is the chief exponent. As Christ came to help the poor, the unfortunate, and the oppressed, so the missionary, moved by the example of his Master, comes

* An address delivered at the Kodaikanal Missionary Conference, May 21st, 1896. Condensed from the report in *The Christian Patriot* (India).

to bring comfort, joy, and hope to the weak and the distressed. No one who contemplates the social system of the Hindus, with its awful effects on the people, will deny that there is a crying need for such philanthropy in India. A system that brands one-fifth of the population as social outcasts, with all the degradation that the term implies; that condemns thousands of innocent widows to a life of desolation and despair; that practically forbids education to women; that marries children in infancy—surely, the man must be either biased or blind who contends that the Christian missionary has no place in India. Hard, indeed, must be the heart that can see these millions of helpless victims suffer without coming to their relief.

The first result of mission work in India that I shall mention is the amelioration of the condition of these unfortunate classes. Who can witness the splendid educational work done by the missionary, especially for Hindu and Mohammedan women, the large number of orphanages and schools established for the poor, the increasing number of women taught in their homes, the medical, industrial, and other work done among the depressed classes, without acknowledging that a new social system is being introduced among the Hindus which is gradually emancipating them from the cruel customs that have so long bound them? One could present a long array of statistics to prove this, but instead of dry facts, I wish to give two testimonies from native sources. The first is from the Commissioner of the Census of 1891 for the State of Travancore, Mr. Nagam Iyer, a Brahman gentleman, who, in his report, says:

“By the unceasing efforts and self-denying labors of the learned body of the Christian missionaries in the country, the large community of native Christians are rapidly advancing in their moral, intellectual, and material condition. They have nearly doubled the number of their literates since 1875. But for them, these humble orders of society will for ever remain unraised. Their material condition, I dare say, will have improved from the increased wages, improved labor market and better laws, but to the Christian missionary belongs the credit of having gone to their humble dwellings and awakened them to the sense of a better earthly existence. This action of the missionaries was not a mere improvement upon ancient history, a kind of refining and polishing of an existing model, but an entirely original idea, conceived and carried out with commendable zeal, and oftentimes in the teeth of opposition and persecution. The heroism of raising the low from the slough of degradation and debasement is an element of civilization unknown to ancient India. The Brahman community of Southern India is not doing to the lower classes what the casteless Britisher is doing for them. The credit of this philanthropy, of going to the homes of the low, the distressed, and the dirty—putting the shoulder to the wheel of depraved humanity, belongs to the Englishman. I do not think the Brahmans, or even the high-caste non-Brahmans can claim the credit. It is a glory reserved to this century of human progress—the epoch of the happy commingling of the civilization of the West with that of the East.”

This is from a Brahman, in a State paper, not submitted, please note, to the English Government, but to a native prince.

The other testimony is with regard to educational work for women, from the correspondent of *Hindu*, Madura. He says:—

“It is now becoming the fashion among our educated people to cry down the work of Christian missionaries, and even to vilify them. But an ounce of solid work is worth a pound of windy oratory. Judged by this principle the Christian missionary must be esteemed to be one of the greatest benefactors of our country. While the educated Indian has not yet got beyond the talking stage in the matter of female education, the Christian missionary has honey-combed the country with girls’ schools. He has also recently begun to establish institutions to train women teachers to man—‘woman,’ should we not say?—these girls’ schools. In Madura, for instance, there are half a dozen mission girls’ schools, with a training school for school mistresses. But what has the Hindu community to show in return? There is not even a single Hindu girls’ school in the whole town! Would you believe it? Some years ago there was a Hindu girls’ school here. But the managers of the institution went up to Government with an abject confession of their inability to keep the school going, and an humiliating prayer to take it under their own management. And what was once the Hindu girls’ school is now known as the Government girls’ school. What a commentary, this, on our vociferous demands for greater political privileges!”

But, humanitarian and philanthropic efforts are not the chief work of the missionary. We believe that the evils under which India is groaning have their root in wrong belief, and that, if any thorough reform is to be effected, the religious thought of the people must be changed. For not only are Hinduism and Christianity separated as widely as the poles, but Hinduism contradicts the very fundamental laws of natural religion, such as the personality of God, the existence of God separate from his creatures, the freedom of the human will, the trustworthiness of consciousness as to our own personality and the reality of the external world. And the result of such false thinking is seen in the sad moral and religious condition of the people. The licentious character of the Hindu gods; the gross idolatry and superstition of the masses; the perverted moral sense of the average Hindu; these are simply the natural outcome of the pantheistic thought that lies at the basis of the Hindu religion. God forbid that we should abuse the Hindus, whom we love as our own brothers. Many of them are better than their religion. Their love for their homes and their friends; their patience and meekness under trial; their courtesy and respect to superiors and strangers; their high intellectual endowments;—these are in them qualities to be admired; but their religion is their destruction, and until this is changed, there is no hope for the Hindu. Hence we missionaries are here to propagate a higher and holier religion, which, as it has done so much for our own land, can do the same for India. And what has been the

result of the steady preaching of the truth? Why, a moral and religious revolution is taking place in the thought of the people; the Hindus are awakening from the sleep of ages; caste is relaxing; superstitious customs that have been more powerful than law are disappearing. Christian ideas on all subjects are spreading, the native mind is being formed on a new model. Compare the Hinduism that was preached at the Parliament of Religions and that is being confidently paraded in India to-day, with the Hinduism of one hundred years ago, and note the difference between the two. The fact is, that most of the educated Hindus to-day are not pantheists but theists, believing both in a personal God and in the moral responsibility of the soul to God. This change, "from the mazes of pantheism and polytheism to the love and worship of God as a personal Being, and from the crushing out of the moral instinct to the recognition of it as a sacred faculty to be developed," is an immense step, but it has been taken by many a Hindu. To a superficial observer this may mean little, but to those, who look for Christianity to change the religious thought of the people, it means much. Why, it makes all the difference in the world whether I believe in God as a being with no attributes, and my soul as absolutely helpless in the power of the deeds of a former life; or whether I believe in a personal living Being, with whom my soul can have communion, and to whom I am responsible for all my acts, for this belief must sooner or later tell on my life. No phrases are more in the mouths of Hindus to-day than the "Fatherhood of God" and the "Brotherhood of Man," but where did these conceptions come from but Christianity?

Indeed, the efforts of the Hindu revivalists are more an attempt to read Christ into their sacred books than to give an exposition of the teaching of those books themselves. Even the doctrine of Karma, which the Hindu finds it the hardest to give up, is very different as taught to-day from the fatalistic doctrine of the Puranas.

And then see how Christ is extolled. It is true, his Divinity may not be acknowledged, but there has been a wonderful change in the sentiment of the Hindus regarding Him. Listen to two statements from Hindus, the first from a distinguished professor in Bengal. He says:

"Since the time of Chundersen, the feeling towards Christ has entirely changed in Bengal. Formerly people would curse His name, but now there was scarcely a high-class family in Bengal that had not a picture of Christ in their homes. Hindus could not but receive Christ and His Spirit, and that spirit is changing Hinduism. Christian ideas and sentiments pervading the thought of the country."

The other is from an orthodox Hindu paper, and would not have been allowed a few years ago in an organ conducted by Hindus:—

"As a Hindu and a Brahman who is deeply impressed with the extraordinary spiritual progress made by the ancient Hindus, I would

pay my humble tribute to the helpful, simple, and deeply touching nature of the teaching of the loving and ever lovable Jesus, beautifully illustrated in His crucified life. His short existence on the earth looks like the most condensed epitome of universal love, purity and sacrifice. To an unbogotted and pious Hindu, the picture of Jesus on the Cross, His drooping head, His parcht lips, His gaping wounds, His uplifted eyes, His serene expression of complete resignation, forgiveness and love, presents the sublimest and most thrilling object lesson ever offered to sinful and suffering humanity."

But I must pass on to notice the result of mission work in the matter of actual conversions. Fortunately we have a Government Census Report, and need not accept the testimony of missionaries on this point. Although the progress of Christianity can not be measured by numbers, yet we have no cause to shrink from comparison of actual results in India with that of any other age. What does the census of 1891 reveal? I give the figures for South India only. The census shows that 865,528 persons were returned as Christians, against 699,680 in 1881. (Of these, 565,159 are entered as Roman Catholics, 300,369 as Protestants.) While the total population increased by 15.28 per cent., the Christian population increased by 23.70 per cent. If we take the Protestant community alone, the increase was 34.86 per cent. There was an actual addition of 165,840 Christians during the decade, and if the rate of increase had been the same as that of the total population, we would have had only 109,010. There was, therefore, an increase of 56,838 over and above the normal increase of population. Whence this 56,838? There can be only one reply, viz.: that it is due to conversions, and I may remark that it under-states rather than over-states the truth. The past decade was singularly free from any great famines, so that we are not justified in inferring that the larger addition to the Christian population consists of famine or rice Christians. We may safely take it for granted, therefore, that the Christian community is having an addition of 50,000 souls by conversions each ten years. We believe the present decade will show a larger number. There are more Christians to-day in South India alone, than there were in the Roman Empire at the end of the first century. Two hundred and seventy years after the death of Christ, heathenism was so strong in the Roman Empire as to carry on a bitter persecution under the Emperor Diocletian. If it took 300 years for the Christianity of the early Church to overcome the waning paganism of Europe, are we to be discouraged because, in a much less time, a greater paganism than Greece and Rome ever saw, has not been entirely overthrown?

And now I know what will be said to all this, viz., that most of these converts are from the lowest strata of Hindu society, and their adoption of Christianity does not count for much. This would be true did they continue the same after conversion as before, but the manner in which low-caste communities in India are being raised by the power of

the Gospel is one of the marvels of the times. Glance for a moment at a few figures from the census. Of the whole population of Hindus, 1 in 57 only are under instruction; of Mohammedans, 1 in 26; but of native Christians, 1 in 15. This applies to all Christians, Catholics as well as Protestants. Did we take the figures for Protestants only, the result would be even more favorable, but we prefer not to separate the two. Out of a total of 2,169 graduates on the rolls of the university, 180 are native Christians. This gives a proportion of 1 to 12, while the proportion of Christians to the whole population is 1 to 40. Out of 49 Masters of Arts, 7 are native Christians. Of 351 Bachelors of Laws, 14 are native Christians, 1 in 25, and of 79 who have taken the medical degree, 10 are native Christians, 1 in 8. Remarking on the progress of the community in higher education, the late Director of Public Instruction, the lamented Mr. Grigg, said:—

“The rapid advance of the native Christians in higher education is evidenced by the fact that in four years the proportion under instruction in colleges has risen from 1 in 351 to 1 in 215, *i. e.*, by 61 per cent.”

In his report to Government in 1890, the same officer said:

“I have frequently drawn attention to the educational progress of the native Christian community. There can be no question, if this community pursues with steadiness the present policy of its teachers, that, with the immense advantages it possesses in the way of educational institutions, in the course of a generation it will have secured a preponderating position in all the great professions, and possibly, too, in the industrial enterprise of the country; in the latter, because no section of the community has entered on the new departure in education with greater earnestness than the native Christians.”

The community of native Christians, then, in the matter of education, is surpast by only one class—the Brahmins—who, as the hereditary literary class, will naturally retain the lead for some time yet. But, if we take the subject of female education only, here we find the Christians not only far ahead of the Brahmins, but of every other class, and, if it be true, as is so often stated, that no nation has risen higher than the position it has accorded its women, then the native Christian community has a bright future before it. It will be interesting to hear what the *Hindu*, the leading native organ of the Madras Presidency, has to say on this very point. Some time ago the editor said:

“The community of native Christians has not only secured a conspicuous place in the field of higher education, but in the education of their women, and in availing themselves of the existing means for practical education, they are far ahead of the Brahmins. The native Christians are a very poor community, and it does great credit to them that they so largely take to industrial education. The progress of education among the girls of the native Christian community, and the absence of caste restrictions among them, will eventually give them an advantage which no amount of intellectual precocity can compen-

sate the Brahmans for. We recently approved of the statement of a Bombay writer that the social eminence that the Parsees so eminently enjoy at the present moment was due to these two causes, viz.: their women are well educated, and they are bound by no restrictions of caste. These two advantages slowly make themselves felt among our native Christian brethren, and it is possible they will soon be the Parsees of Southern India, and that they will furnish the most distinguished public servants, barristers, merchants, and citizens among the various classes of the native community."

It is worth something in showing the growing influence of the community that there is now an Indian Christian Association, organized in London and Edinburgh, with vigorous branches in British Guiana and the Island of Trinidad.

But, after all, the great hope of the native Christian community is in its spiritual progress. The Church of the Living God has been established among its people, and His Spirit is moving in their hearts. Who can witness the growing membership of this Church, with a native ministry, now numbering 900 in Southern India alone, its advance in Christian unity and spiritual power, without feeling that here lie the best and most fruitful results of missionary effort? And as the same Spirit, who has been with the Church down the ages, has promised to be with us in the future, we go on our way full of joy and strength, not doubting that in His own time India shall be given to Christ.

FEMALE MISSIONS IN INDIA.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

In the closing decade of last century we find native Hinduism in its normal condition; society was hardly touched by the influence of Western civilization, British rule, or missionary proselytism. Female infanticide was very common. Here and there were schools for boys, and for them education was highly valued, but nowhere in native society was there a school for girls. Child marriage was customary. Perpetual widowhood was enforced, and all widows were regarded as accursed by destiny, a dishonor to their family, and therefore liable to be treated with lifelong insult and repression.* In some parts, especially in Bengal, the immolation of widows was encouraged as honorable and meritorious, conferring on the widow great honor in this life, and in a future state bliss for thousands of years.† Women everywhere were

* Of the 140,500,000 females of India, 22,600,000 were widows, according to the Government Census Report of 1890. Of these widows, 13,878 were under four years of age. The girls between the ages of ten and fourteen were upward of 12,000,000, and of these more than 6,000,000 were married, and 174,500 were widows.

† Suttee seems to have been common in some parts of India from remote times, but it was not until the early part of this century that reliable information of its extent was collected. It seems to have been more practised in the great districts around Calcutta than anywhere else. In 1815 there were 253 suttees, in 1816 there were 283, in 1817, 442, in 1818, 544, giving an average of more than one a day for these four years.

held to be inferior and subordinate to men, intellectually and morally. They were considered to be too weak to be left to themselves. "A woman," declares the great law-giver Menu, "is never fit for independence." Freedom of action and thought were never willingly accorded to them. To walk abroad or to be seen and converse with men, even in her own house, was considered neither respectable or decorous; and education, even in reading and writing, was considered not only unnecessary, but dangerous, liable to make them vain, and increasing their power for intrigue and acquaintance with bad books.

Such was the status of women all over India when missionaries entered upon their arduous enterprise. The difficulties were enhanced by reason of the fact that the most naturally devout and interesting part of the population was placed beyond their reach. When the missionaries preached, the men resented the presence of women. If a school was established, it was a wonder if half-a-dozen girls, always young and of inferior rank, could be induced to attend; if they prepared books, probably not one woman in 20,000 could read them. Those who could read were mostly courtezans, for public sentiment held that education was only suitable for such.

To overthrow Hinduism, and to change the social customs relating to women, has been the uniform aim of all missionary endeavors. Some forms of effort, now most popular and effective, were not then practicable. Native suspicion of women, and distrust of European motives, the inveteracy of custom, and the assumed inviolability of Zenana life, were an effectual barrier against all forms of zenana work. There were not even missionary ladies specially sent out, for there were no spheres for their activity. But the missionaries were active in the spheres open to them; they were doing pioneer work, protesting against the evils they could not eradicate, and ever prepared to advance. All that then could be done the missionaries' wives and daughters did. They stand first, if not highest, as the benefactors of Indian women, and the pioneers of their emancipation. They sowed in tears the seed, the fruitage of which their sisters now reap the joy.

The first missionaries in South India and in Bengal saw at once the importance of education as a missionary agency, and so they established *schools*. These at first were very elementary and differed from purely native schools, especially in being open to girls and in teaching Christian truth. These early schools labored under great disadvantages. They were attended only by children of the lowest castes, very few girls came, and these attended very irregularly, and left altogether at a very early age.

Subsequently *schools for girls only* were formed, but it is difficult for persons familiar only with western sentiments and usages, to understand the difficulties confronting the workers, even beyond the middle of this century. The prejudice against female education was

intense, the strongest in the higher castes, who ruled opinion. Schools for boys were everywhere welcomed. Even if they were only vernacular and elementary. Provided they were efficient, an attendance of 50 or 100 scholars was easily obtained, even tho they were on an avowedly Christian basis. On the other hand it was difficult anywhere to establish and maintain a girls' school. To secure an attendance of 25 girls was a great thing; these were usually of low caste, and a woman had to be paid to bring them to school and to take them home; the scholars were usually paid small sums; the merest trifles prevented their attendance, or caused it to cease altogether; and at the age of ten or eleven the child was supposed to be too big to go to school, or was taken away to be married; possibly it was feared that a life of infamy might begin, for which education was supposed to be a preparation.

The crude and imperfect nature of these early schools could lead only to inadequate results, and to bring girls more entirely under Christian and educational influences, *boarding schools* were established for orphans and the children of native Christian parents, as resident, or day scholars.* These schools or asylums offered a wide field for exercise of benevolence, and opportunities for the Christian training of children rescued from heathen surroundings. Christian girls attended as day scholars, or if their parents lived at a distance, as boarders. Formerly in South India, Orissa, and the North West Provinces, large schools were chiefly filled with children of the former class, but gradually, as the number of Christians has greatly increased, the supply of scholars is far more from the latter class. The influence of such schools has not been as great as was anticipated. They have, indeed, aided in making native Christian women the best educated of all the women of India, excepting those of the very small Parsee community; but on the other hand, it is a slow and expensive way of propagating the Gospel; it is apt to encourage native Christians in the idea that everything is to be done for them, and in not a few instances the style of education and of living was too high for the classes to which the children generally belonged, and failed therefore to fit them for future life. Independence of character, energy of will, high moral principle, and capacity for usefulness, have not generally been marked features in the men and women thus brought up.

In the course of time the schools grew in number and influence, and, before the middle of the century, great interest in all the vital questions affecting the position of women began to be freely discussed. In the literary and debating societies, in pamphlets, essays, and newspapers, these were questions most considered, and tho the practical

* The terrible famines which swept over various parts of India during the latter half of last century and the first of this, gave ample opportunity for gathering orphan children under the care of the missionaries with government aid.

results were disappointing, they prepared native society to allow if not to welcome practical effort.*

The first *school for upper-class girls* was founded by the zeal and liberality of the Hon. Drinkwater Bethune, in 1849. His high position in the government of India, and his popularity with natives of rank, enabled him to overcome many difficulties, but even he, at much expense, and with every desire to consult native prejudice relating to caste, privacy, and the exclusion of all Christian teaching, could never obtain a large school, or make it really efficient. Nevertheless it gave instruction to about 80 young ladies belonging to some of the most influential families in Calcutta, and prepared the way for analogous movements elsewhere. The best known of these, and the most avowedly Christian, was the High Caste School for girls, established in Calcutta by Dr. Duff, about 1857.

The question of family, or *zenana*, instruction had engaged the attention of a small number of advanced natives and Europeans, but the first definite presentation of the question was made by the Rev. Dr. Thomas Smith, now of Edinburgh, in the *Calcutta Missionary Observer* for March, 1840. He suggested a practicable and reasonable method of procedure, and sustained it by so many facts and arguments, that a powerful impression was made on all interested in the question. Nevertheless, no well concerted, united action followed for some years. Here and there a native gentleman privately, almost secretly, had his wife instructed, but the great mass of the people were timid, indifferent, or hostile. Missionaries, however zealous, were powerless to act. For them to enter zenanas was out of the question. Nor could their wives without the permission of the elders of the family, who, always being the most ignorant and prejudiced, dreaded Christianity, disliked innovation, and thought female education both unnecessary and dangerous. It was in 1855 that the idea of zenana visitation took practical and permanent form. Rev. John Fordyce adopted the idea of Dr. Smith, and with his aid and that of others, obtained the necessary funds, the services of two or three lady visitors, and access to the families of a small number of native gentlemen. The idea, when once realized, seemed so reasonable that it was soon after adopted by others, firstly, Mrs. Mullens, of the L. M. S., and Mrs. Sale of the B. M. S.; then on a larger and more systematic scale by Miss Briton, from America.

But custom, prejudice, and distrust are so inveterate, that only slowly and cautiously were zenanas opened. But during the past quarter of a century there has been a greater advance in this direction than in any other, great and varied as moral, social, and religious

* Mrs. Wilson, who did more to further education in Bengal than any other person, stated in 1840 that she knew of only about 500 girls under instruction. The population of the Province at that time was more than 40,000,000.

progress has been in the chief centers of Indian life. For instance, the Protestant Missionary Statistical Tables for all India, first prepared in 1851, make no mention of Zenana visiting. If there was any, it was too restricted to be tabulated. It appears for the first time in the Tables for 1871, when 1,300 houses are stated to be visited, in which were 1,997 pupils, whilst in 1890 the houses had risen to 40,513. This, among a people intensely conservative, and especially distrustful of all change in family life, is clear evidence of the new spirit that has begun to live and move in India.

Zenana visitation has broadened out in many ways. Formerly there was no class of zenana visitors. The missionary's wife, who desired to enter a zenana, was a suppliant, usually an unsuccessful one, or was only allowed to enter under conditions that were often humiliating. Payment for instruction was seldom given. Whatever material was required had to be supplied by the visitor. Christian instruction was objected to or reluctantly allowed, and not a few women refused to learn to read, influenced by the widespread superstition that the husband of a wife so taught was likely to die. Now these conditions are reversed. Zenana ladies are in great request. Men wish their families to be instructed. Women are eager to learn. Christianity is taught; fees are often paid. And since usually in respectable families there are several ladies, tho monogamy is the rule, there is more than one to be taught, and often many to listen,

There has also been a wide extension of work among women outside this most interesting and important field. This will be seen from the following tables, which include all Protestant missionary spheres:

	1871	1881	1896
Foreign and European Female Teachers.....	390	479	711
Native Teachers.....	837	1924	3661
Day Schools.....	664	1120	1507
Scholars.....	24,078	40,897	62,414

It is to the honor of Protestant missionaries that from the beginning they have been the ardent advocates of female education, and their influence in recent years has begun slowly to awaken others to efforts in the same direction. The desire of the government to spread education has not been confined to one sect, tho native prejudice and custom for a long time practically limited it to one; but in 1850 it issued a statement of great importance, requesting the Council of Education "henceforward to consider its functions as comprising the superintendence of native female education, and that wherever any disposition was shown by the natives to establish female schools, it was its duty to give them every possible encouragement." This not only gave a great impetus to purely native effort, but was the beginning of much official practical effort; and gradually it has come to have girl's schools of its own under official supervision; to subsidize schools under

missionary and purely native control, and to open the highest university degrees to native female students. Its influence has also stirred into activity some who have been slow to move, and, indeed, never moved before in this direction. Not a few native gentlemen now not only have the ladies of their families educated, but are zealous in encouraging female education in many directions, and among those may be numbered some of the great feudatories of the Empire.

Allusion must here be made to *medical work among women*. The conditions under which they live, are reported to be the cause of more delicacy of constitution, ill health, and a higher death-rate than prevails among any Western people. This has given rise to the training of nurses, midwives, and doctors, and to the employment of lady medical missionaries. Their skill is greatly needed and much appreciated. Those who itinerate, are visited by great numbers of the afflicted, and gain an entrance into many zenanas shut against all other foreigners. The great lack of medical skill in native society, led the Countess of Dufferin to inaugurate in 1886 the important fund, which bears her name, "For supplying female medical aid to the women of India." It was greatly needed, has been productive of great good, and has in its constitution and aims the elements of permanent and widespread usefulness. Intrinsically her design was worthy of all the aid it obtained at once from natives of the highest rank and greatest wealth, which candor compels us to add it would not have obtained, had not the patroness been the wife of the Governor-General.

A development of work of much importance has recently taken place, which is evangelistic rather than educational. India is an empire of villages, not of towns. In the last census returns, 717,549 places are included, but only 2,035 of these are classed as towns, and only 227 of these have a population of 20,000 and upwards. In England, 53 per cent. of the whole population live in towns, but in India, only 4.34 per cent. The missionaries reside generally in the large towns, and tho some of them take preaching journeys thru extensive districts, they come little into contact with the women of the country. Those having any claim to respectability are debarred from hearing a missionary whose services are usually held in the open air. Others are kept at a distance by diffidence or fear, for if any venture near the outside of a crowd, or listen half concealed behind a house, they may be told that being *only* women, their presence is not welcome. Until recently women have had but the rarest opportunities to become acquainted with Christian truth, and probably not one in ten of all outside the Christian fold, have ever had the Gospel adequately put before them. To reach these women, *rural missions* have been formed both in the north and south, and have met with encouragement and success. The usual plan is for two or more ladies,

assisted by native Christian helpers, to reside where the rural population is dense and accessible. Schools are established, medical aid is freely given to all comers; intercourse with native women is encouraged, and an object lesson illustrative of Christian life is daily seen. Visits are paid to all the villages around, where in the open space or the native house, by singing hymns, reading, addresses, and conversation, the grand purposes of Christianity are made known.

No work is more Christlike. It requires good health, zeal, courage, tact, patience, love. But with these, it is far more promising than at first might be supposed. Hindus are seldom lacking in courtesy, and to ladies of Western race they are invariably respectful. Usually they accept as a distinction the visits of such to the ladies of their families. To the latter such visits are welcome for diverse reasons. They gratify their curiosity; relieve the monotony of their terribly dull uninteresting lives; gives them some idea of the wonderful, mysterious people of whom they hear so much and know so little. They hear expressions of love, sympathy, and respect, and it may be, gain relief from pain, and hope in sickness. They hear of a God of love and a Savior from sin, and a glorious life after death; and from innate disposition and unfavorable surroundings, probably no women in the world are so prepared to welcome the glad tidings of great joy as they.

Thus woman's work for woman has grown. On account of European influence and example, Calcutta, Bombay and Madras have been foremost alike in receiving Western ideas as to the position of woman, and in their willingness to give them practical effect. But there is no important mission station in India that is not an active center for work in behalf of women, as far as circumstances will allow.

But varied and interesting as is the work being done, and remarkable as its extension has been in recent years, it is important to bear in mind that but the mere fringe of this vast sphere has yet been touched. The population of India, coming under the government census returns for 1891, gives the following result:

	Total.	Males.	Females.
Learning	3,191,220	2,997,558	197,662
Literate	12,097,530	11,554,035	543,495
Illiterate	246,546,176	118,819,408	127,726,768
Total	261,838,926	133,371,001	128,467,925

Thus of the whole population dealt with, only 58 persons in every thousand can read and write, or are learning to do so; and of these 58, 53 are males and 5 females; whilst of the latter sex, only 1 in 173 is able to read, or learning to do so. Of the 197,662 females under instruction, 104,157, or more than half, are taught by the missionary societies.

MEDICAL SCHOOL FOR CHRISTIAN WOMEN IN INDIA.

BY M. ROSE GREENFIELD, LUDHIANA, PUNJAB, INDIA.

The institution of which we write seems to be an instance of God's gracious forethought and provision. Its sphere is *North India*, embracing a vast territory, including the Punjab, North West Provinces, Bengal, Sind, Rajputana, and many native States. Without any concerted plan on the part of the various missionary societies working in North India, there has been during the last ten or fifteen years a marvellous and rapid development of Zenana Medical Missions, resulting in the opening of a large number of hospitals and dispensaries.

The admission of women to university degrees, the growth of medical schools for women in America, Great Britain, and Europe, together with the remarkable stirring up of students to volunteer for Christ's cause, both in America and Great Britain, have resulted in the sending forth of many fully trained and fully consecrated women to work for the Master among the suffering women of India, China, and Japan. These have found in many places a beginning already made by those, less favored, indeed, in the matter of medical education, but stirred by the terrible suffering around them, to do their best to meet the need, and only too glad to welcome more skilful hands to take up the ministry of healing.

Among other medical stations, we have under the auspices of the C. E. Z. M. Guetta and Peshawur, on the northern frontier, both occupied by graduates from the London School of Medicine; Batala, Ajnálá, and Deia Ismail Khán, for all of which the Society is asking for fully qualified women; Narowal, Taran Taran, Sutkin, Hyderabad, and several other places with dispensaries, to some of which small hospitals are attacht. The S. P. F. E. has a doctor in Multan, besides the work in connection with its Zenana mission in Ludhiana. The I. F. N. S., with its fine hospitals in Benares and Lucknow, and the B. G. M., with its work in Bluváni under Dr. Farrar, and dispensaries in Delhi and Palwal; the S. P. G. with work in Delhi and Karnal; the American Presbyterian Board, with new hospitals in Allahabad and Ferozepur (the latter built and presented to the Board by Mrs. F. T. Newton) and preparations for building immediately at Ambálá and Taxráwan; the Ladies' Board of the Church of Scotland (tho they have but recently broken ground in the Panjab), already with two doctors in the field; the American Presbyterians just opening the Good Samaritan Hospital, at Ghelmor, under Dr. Johnson, in addition to the one at Sialkot, under Dr. Platter; the Scotch U. P. Mission to the fore with a doctor at Ajinere, and another lent for a year to help forward the North India Medical School—all these societies, and others that might be mentioned, pressing forward on similar lines to reach the women of India with timely aid in their hour of need, and so bring home to them in a practical way the sympathy of the loving Savior.

When it is remembered that *every one* of these new dispensaries and hospitals needs a staff of from two to a dozen helpers of all grades, nurses, compounders, house-surgeons, etc., it needs no great degree of sagacity or extraordinary forethought to perceive that an institution where such helpers might be trained after a godly manner was an almost imperative necessity; a necessity felt *first* and *most strongly* by those on whom fell heavily the responsibility of the entire charge of the patients who thronged them.

When, in December, 1893, the first meeting was called by Dr. Edith Brown, of the B. Z. M., to consider the scheme, the members of the Initiatory Committee included, as far as possible, the lady doctors of

all the societies working in the Punjab and Northwest Provinces, *seven* societies being represented; and the committee then appointed to carry the plan into execution comprised members of no less than *six* different societies, with power to add to their number. The controlling body, therefore, is essentially catholic and unsectarian, and composed of those who know just the kind of help they need. The constitution provides that any society contributing £50 a year to the general fund of the school shall have a right to a representative on the committee, and becomes, as a matter of fact, a partner in the concern, sharing in the control. Two societies, the Baptist Zenana Mission and the Scotch U. P. Mission, have contributed and have representatives on the committee, and all societies who have any considerable amount of medical work in hand should secure similar representation.

The *scope* of the school is another peculiar feature. The classes are so graded as to cover as far as possible all the varied kinds of helps needed in mission hospitals and dispensaries. The trained midwife, the surgical nurse, the compounder, hospital assistant, and we trust, ere long, the assistant surgeon, will all be provided for in the curriculum; and go out at the end of a course of instruction of from two to five years, ready to take up their respective posts.

Let it be remembered that this is preeminently a *missionary* institution — that the *first* aim of its founders is to train those who desire to do Christian work, and that the teaching of the word of God occupies a place in the front rank of all that is taught within its walls.

This is also a Christian Institution, where the children of Christian parents, or converts from heathenism, may prepare themselves for future service unexposed to the contaminating influences of heathen professors, or the corrupting society of heathen fellow-students; free, too, from the subtle skepticism, too often fostered by the religious neutrality of government institutions, casting a slur on the most precious and vital truths of the Gospel. It is an *aggressive* Christianity that is here represented, and which it is our aim to foster in all the students, so that they may become in truth healers in Christ's name of both body and soul.

Progress has been made during the first eighteen months of the school's existence, which warrants high hopes for the future. The rapidly increasing number of students makes the committee urgently appeal for another permanent member of the staff, besides asking some societies to lend their doctors, for the first year of their residence in the country, so that while learning the language themselves they may give some of the English lectures.

Out of the nineteen or twenty students, five are of European parentage, and six or seven are the daughters of men occupying responsible positions in civil or mission employ. Out of these four are supported by their own parents or friends, and six are on scholarships given either by missions who pledge the holders to serve in the missions after their training, or by the school pledging them to work in *some* Protestant mission when their training is complete. Four who are in training as nurses are earning their own living by working in the hospital while getting their lectures in the school.

Progress for the future is hoped for on the following lines:

1. A large staff of permanent teachers, so that the instruction given both in English and Hindi may be very thorough, that our students may be able to hold their own in competition with those of any existing school.

2. Increased hospital accommodation. Already there are about 70 beds available in the mission and civil hospitals, but the University of Lahore, required that that number should be increased to 100 before the school can be affiliated to the university, and its students admitted to the government examinations. There is plenty of room to build at once another wing to the present school building, to be occupied temporarily as a hospital and eventually to be used as additional students' quarters.

3. Higher standards of preliminary education. The standard of the education of Christian girls is being rapidly raised. Many take the entrance examination of the Lahore or Calcutta Universities, and some have gone on to the F. A.—This last mentioned degree will hereafter be insisted upon for those taking the five years course for assistant surgeon; and the broader the basis of general education that can be secured the firmer, we are assured, will be the super-structure of that special scientific training that the medical school proposes to give.

Above all, both for teachers and taught, we pray for an outpouring of the Holy Spirit that one and all may increase with the increase of God, and that this institution may be fruitful to His praise.*

FIRST IMPRESSIONS OF INDIA.

BY REV. H. GRATTON GUINNESS.

1. *The nearness of India.* From London to Bombay, by Brindisi, seems a marvelously short journey, occupying little more than a fortnight, broken up into four sections. London to Brindisi, Brindisi to the Suez Canal, thence to Aden, and thence to Bombay. There is something fresh to be seen every day as far as Aden, and on reaching Bombay you wonder that you have arrived so easily and speedily.

2. *Its strangeness.* In Asia you seem to enter a new world. The tropical strength of the sun, the dark skins and foreign dress of the people, their languages, shops, trades, houses, and ways, all impress you as utterly different from anything in Europe or America.

3. *Its vastness.* India is 1900 miles in length, and also in its greatest breadth. It is itself a continent. England, France, Spain, Portugal, Italy, Switzerland, Germany, Austria, Denmark, Sweden, and Norway, put together, would scarce make so large a country.

4. *Its populousness.* There is an overwhelming impression of almost countless multitudes, with needs and destinies as important as our own. One is stirred to compassion, for they are still as sheep without a shepherd. *India contains one-fifth of humanity*, and the bulk are still utterly unevangelized.

5. *Similarity of race.* Unlike many others, the people of India belong to the same race as those of England, America, and Europe. Their languages and features prove them to belong to the Aryan race. This fact gives a feeling of kinship with the people.

6. *Intelligence.* This is true of the people generally, and the Brahmans, who form the upper class, and the Parsees, are particularly so. No audiences of students in England and America seem to me brighter or quicker in apprehension than the Hindus I have spoken to here.

7. *Gentleness.* Hindus exhibit an amount of suavity, docility, and submissiveness never seen in the natives of England and America, with a remarkable absence of strong, self-reliant assertiveness. Their gentleness attracts and awakens sympathy, for it is largely due to prolonged oppression.

* An American Auxilliary Committee is much needed to help in this very useful branch of the Master's work. There are already committees in London and Edinburgh. If any desire to communicate with Dr. Greenfield we shall be pleased to hear from them.

8. *Affection for children.* This is certainly manifest in fathers, and especially mothers, and parental affection is returned. Deep and touching exhibitions of filial love are met with.

9. *Oppression of women.* They are treated as beasts of burden. They pass by thousands carrying fuel, fruits, manure, and loads of grass, or other vegetable produce, on their heads. They are mostly short, thin, worn looking, lightly clothed, with bare arms and legs, brown as a berry, walking with short, quick steps, and upright carriage. In the home the wife is a servant, and little better often than a slave. The treatment of widows is infamous. Woman is crushed here, and knows not how to raise herself out of ignorance, oppression, and degradation.

10. *Absence of home life.* For the bulk of people the houses and shops are all open to the street. The rooms are rude in construction, often of unpainted boards, without ornament, with scarce any furniture, mere eating and sleeping places. The people sit in the streets. Privacy can hardly be said to exist, except in the dwellings of the rich. The effect of this on family life must be tremendous. The inmates swarm like bees in a hive, or ants in an ant-hill. Virtue and morality are thus loosened at their foundations, and independence and self-respect must suffer in proportion.

11. *Defective drainage.* The sanitation of the towns seems deplorable. The plague, at present desolating Bombay, has its cause in this. It is no easy thing to get three hundred millions of people, who have lived without proper drains, to mend their ways. The country is hot and dry, or the results would be much worse. Still, under English rule, a better state of things is being brought about.

12. *Signs of progress.* Magnificent buildings, good shops, railways, post-offices, telegraph-stations, hospitals, libraries, schools, colleges, abound as evidences of immense progress. English rule in India is rapidly transforming social habits and civilization. The people breathe a free air, live under just laws, are protected from civil wars and cruel massacres, education is spreading, and a new nation is being born.

13. *Presence of idolatry.* This vast people is wholly given to idolatry. Temples, small, dark, dirty, ugly, and repulsive stand open everywhere. Vile images of men, monkeys, bulls, and elephants are adored. The mind and conscience of the people are in abject slavery to the vilest superstitions. The darkness of India can be felt. It is a world of moral night. Religion has become animalism. The immoral priest washes his senseless idol, and worships it before your face. The Brahman stands there to argue in his defense. The fakir sits naked in the sun, smeared with ashes, with wild, uncombed locks, like a beast from the woods, and deems himself the most religious of mankind. India worships three hundred millions of divinities. To her, God is everything, and everything is God, and, therefore, everything may be adored. Snakes and monsters are her special divinities. Her pan-deism is a pandemonium. The things she sacrifices to idols she sacrifices to devils. O for light! light! Millions grope at noon, and stumble into perdition without a warning voice. They know not the true God, and Jesus Christ, whom He has sent. And we in England and America are content to preach and press the Gospel, time after time, with measureless labor and expense on our home thousands, and leave these millions untaught, unwarned, unshepherded! How is this? Our missionary societies send them a few missionaries, but what are our

churches doing? What right have the churches to delegate this tremendous work of raising up the entire heathen world to a few overburdened societies? Let every church arise and do its share directly for the salvation of mankind, and the problem of the world's evangelization will soon be solved. Let every pastor, every elder, every deacon, every church member, every Sunday-school teacher, every individual Christian be taught to feel *this work is mine*. I am personally responsible to give the Gospel to some part of this unevangelized world. I have my share to attend to in this sacred business. No other can do my work, or answer for me before the judgment seat of God. Let me do my personal part in the work of saving mankind, or renounce the name of Christian.

14. *Wide open doors.* No door is shut in India. The cities are open, the towns, the villages, the streets, the shops, the zenanas, the halls, the market-places, the whole country and population. You may go where you will, and say what you will, none daring to make you afraid. The people sit by the wayside waiting for you. They wait, with their meek eyes looking out for the advent of the messenger of saving truth. A change has come over their thoughts. They have begun to scorn their priests and suspect their idols. They are willing to hear God's word when it is brought to them. But there are few to bring it. Scarce one Christian in a thousand has the heart to help them. Mammon is too mighty for our pity and piety. Our small home interests hide from us the immeasurable interests of a perishing world. The millions of the heathen to most of us are as tho they had no existence whatever. Who shall roll away the dark reproach? Let each one roll it from his own door. Our responsibility is individual. As individuals, let us meet it in all its magnitude.

THE ABOLITION OF SLAVERY IN MADAGASCAR.

BY THE REV. M. E. COUSINS, W. A. ANTANANARIVO.

The last Sunday in September, 1895, was memorable in the annals of Madagascar, as the day on which General Duchesne was gradually closing in on the capital. On the following day his victory was complete. The last Sunday in September, 1896, has also been marked by an event of vast importance, influencing the status and prospects of thousands of the inhabitants—viz., the abolition of slavery throughout the land. If September, 1895, heard the death knell of the independence of the Hova government, September, 1896, has heard the joyous peal of the bells of freedom from the odious system of slavery.

The proclamation was not altogether unexpected. The Resident General, M. Laroche, was known to be strongly in favor of immediate abolition, and the proclamation bears his signature. An instruction from Queen Ranavalomanjaka III. is appended to it, calling upon the people to obey the law.

All sale of slaves and attempts to remove them to a distance with a view to future sales into unsettled parts of the country, are forbidden under severe penalties. Slaves may remain with their present owners, if they choose to do so, but there must be no compulsion. They may retain property acquired by purchase or inheritance, but anything given by their owners will revert to the latter. In cases where the Government shall consider it well to do so, compensation,

in the shape of concessions of land, will be made to owners who have been dispossessed of their slaves.

Thus by a stroke of the pen have tens of thousands of Malagasy been at once raised from slavery to the status of free citizens. As a slave woman said to the writer, "All are alike now." France has thus shown how unfair certain suspicions have been. Many said that slavery would be allowed to drag on a miserable existence for years under the French flag, and that the Government of the Republic took but a languid interest in the question. It has now been conclusively shown that slavery is intolerable to a liberty-loving people, and that under French laws the distinction between slave and freeman cannot exist. The British government has not acted in as thorough-going a fashion in the smaller island of Zanzibar, as France has done in this great African island. It was, however, through an Englishman, Sir Robert Farquhar, Governor of Mauritius, that the horrible slave-trade was brought to an end in the reign of King Radama I. (1820), and the representations of the British government, in 1877, also induced Queen Ranavalomanjaka II. to emancipate all imported African slaves.

According to recent official estimates of the population of Antananarivo, about thirty thousand out of a population of less than forty-five thousand, were slaves. The proportion, however, gradually decreases as we get away from this center of population, and the bulk of the people in the more remote country districts are free. The entire slave population of the island can not be much less than a million.

Slavery is an old institution in Madagascar, reduction to slavery having been in ancient times a common punishment for certain offenses; but the slave population was greatly increased during the long reign of Queen Ranavalona I. (1828-1861), as military expeditions were sent out almost every dry season, and thousands of captives were brought back as booty. On the whole the slaves have not been harshly treated; many of them, indeed, have been almost regarded as members of the family. But cases of cruel treatment were occasionally heard of, and even the lives of slaves were at times taken with impunity by their owners.

The acceptance of Christianity has done much in later years to prepare the ways for abolition. The Church recognized no distinction between slaves, and free children and slave children being taught in the same schools. A slave might even become a pastor, or preacher, or deacon, in the church of which his owner was a member. There have been, however, no signs on the part of the Christians of any willingness, or even to consider any method by which slavery might be gradually extinguished. Only three or four years ago a missionary belonging to the Society of Friends was hith in a public meeting of representatives of the churches, because he suggested that Christian people should carefully study the Scriptures and try to ascertain what was taught therein about slavery.

Not through any action of the Church of Christ then, but from the new political rulers of Madagascar has this decree of emancipation come; and Christian people everywhere, and all lovers of freedom, will doubtless hail with gladness this important action on the part of the French Government, and will hope that it may be an indication of the righteous spirit in which France intends to govern her new acquisition in the Indian Ocean.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Famine in India.

A good deal of criticism is expressed in Great Britain against the Viceroy of India for giving out that the government was able to cope with the famine in that country, at the same time when missionaries were writing home appeals for thousands on thousands of starving people, absolutely unrelieved from any source. And the government of India meanwhile even refused to open a fund for contributions for their relief from outside of India. These criticisms came with better grace from British subjects than if they had originated elsewhere. It is charged that there has been a cruel dereliction of duty somewhere, and great indignation is expressed that the cries of distress from India were muffled by optimistic telegraphic dispatches in the daily papers; and this, when the death-rate in one district had risen for 30 per thousand to 109 per thousand, and 90,000 died of starvation in one year. When the pangs of hunger drive people in silent procession, living skeletons, to find food, dying by the way the stronger getting a few grains, the feebler perishing, and children, an intolerable burden, are sold at from ten to thirty cents a piece, and when at best a heritage of orphaned children of tens of thousands must remain to the country—this is not “impending” famine,—it is grim, gaunt, awful famine itself.

That the India government has done a vast deal is conceded; and it must be borne in mind that the viceroy has to govern one fifth of the human family now on the globe, and find time for breakfast; this, too, in a paternal government, where the responsibility is unshared and far heavier than in a fully civilized land.

It is the very vastness of the problem that paralyzes. At best India has a

population, 50 per cent. greater than that of the United States, which is always in a state of semi-starvation, having but one meal a day, and forty millions of whom always go to bed hungry. Dearth under these conditions means death. The viceroy of India telegraphed to London that seventy-two millions must die, because the price of maintenance had gone up from one cent to three cents a day per capita, unless gigantic relief measures could speedily be organized.

Ninety per cent. of the people of India are connected with agriculture, and any limitation there means starvation and death. The India government instituted measures for artificial water supply that are simply gigantic. It spent fifteen million dollars to construct irrigating canals from the Ganges to distribute water over twelve millions of acres, or one-third of the Northwest provinces and Oudh. It provided waterways for artificial irrigation of more than one-fourth of the twenty millions cultivated acres of the Punjab. On other waterways it has spent twenty million dollars to convey water to twenty million other acres in Central India and Bengal. A hundred thousand tanks in Southern India, one forty miles in circumference, witness to the precautions against failure of rainfall, and the distribution of the precipitation to agriculturists. When the famine was “imminent” and actual, an enormous system of public works was projected, and a million people set to work, at diminished wages, possibly enough to keep most of them alive, but leaving their families unprovided for, and the weaker men to starve.

The world can scarcely furnish another example of such magnificent plans for feeding so many millions of people by any despotic government. Besides, it constructed a great network

of railroads, to carry relief to these districts in the event of famine.

And yet—and yet, this mighty human providence has been unequal to an emergency covering a far more extensive area than has ever before been blasted with want. The government felt its inadequacy to add to existing efforts the organization of a national scheme of benevolent distribution of help, which would give any promise of security from waste and robbery, and ultimate pauperization of millions of people.

There was but one agency that could come to its aid, and that but partially—the missionaries. They have proved themselves great organizers of relief corps, in all past famines, where they were in any considerable force. They might have saved tens of thousands of lives, had the Lord Mayor's Mansion House Fund been opened earlier, and they called to the government aid. Voluntary effort has been a necessity. Missionaries have felt the pressure of famine prices on their own limited stipends and appropriations for their regular work. But they have everywhere courageously wrought to relieve those about them. The presence of these gaunt skeletons, the pitiful wail for bread, the moans of the dying, the helpless children tendered them whom they dared not accept—all this makes a terribly depressing atmosphere in which to keep life in themselves, and yet they have asked—not to be relieved—but for a few extra dollars to allow them to take a few hundred more orphans by famine. American Christians can not organize relief on a large scale for the general mass of starving people, but they can send contributions directly to American missionaries, who will wisely administer their contributions. There is an open road. Any missionary society's treasurer will forward the money. A draft on London got at any bank, a postal money order got at our own post-offices on India, will be available in India.—J. T. G.

The Territory of Magellan.

REV. J. M. ALLIS, D.D., SANTIAGO,
CHILE.

Some time ago the Chilean government erected the Territory of Magellan, and put it under territorial jurisdiction. A commission was sent several months ago to study the condition of the aborigines of that far away region, to examine into the charges that the Indians were enslaved, and were badly treated. This commission has lately made its report, and the following items have been selected by the writer as of general interest:

The Territory of Magellan extends from Cape "Three Mountains," on the peninsula of Taitao, to Cape Horn. This is the west line. The north line reaches the limits of the Argentine Republic, or western Patagonia. The eastern line extends south, and takes in a greater part of Terra del Fuego, the archipelago of Madre de Dios and of Cape Horn. This territory covers about 80,000,000 acres. Of this region, one-fifth is suitable for sheep raising, and two-fifths for cattle grazing. The remainder is either mountainous or desert. In this vast region there are only about 8,000 civilized inhabitants, and from 3,000 to 4,000 Indians. These latter are nomads, having no fixed home. They are divided into four families or tribes, differing in physical aspect, language, customs, and in grade of civilization.

These four tribes are called the Patagonians, or Tehuelches, Yahagans, Alikulufs, and the Onas. The Patagonians roam over the region called Chilean Patagonia. There is in this region a reservation of some extent, designed to induce the Indians to give up their wandering life, and come to understand and love the idea of ownership of property.

The Tehuelches live on the shores of the many canals to the south of the Straits of Magellan, and in their light canoes look for fish and mollusks, which form their principal food.

The Alakalufes are really nomads of the sea, and pass their life on the straits and canals, in the region of Smyth's Chouol and the western part of the Straits of Magellan.

The Onas occupy the northern and western coasts of the Island of Terra del Fuego.

Although the origin of these peoples is not known, it is supposed that they came from Northern Patagonia, from which region they were driven out in remote times by stronger and more numerous peoples. Mr. Darwin visited this region with the famous navigator, Fitz Roy, in 1830-34. His observations led him to consider these Indians as the very lowest in the scale of humanity. These Indians seem not to have any community ideas, and have made no advancement in any knowledge other than that needed to supply the first necessity of existence, their food. They have nothing they can call property beyond the skins of the guanaco, with which they half cover their bodies. They do not cultivate the soil. They have no interest in the possession of land. They roam over the island hunting food, and leave no trace of their momentary residence other than the slight excavations in the earth, which they made when overtaken by night or by some storm. In these places they remain a few days looking for food, and then hastening to other points, according to trails of the guanaco, or directed by the mere caprice of the chief of the tribe.

Naturally their customs are very simple; nothing is yet known as to whether they have religious ideas or traditions or not, for their unknown language, not yet mastered by missionaries who have attempted to civilize them, presents serious difficulties to any investigation. Notwithstanding this hindrance, there has lately appeared a basis of hope that this country—Chile—may do something for this despised race, and transform them into useful citizens.

It has been noticed that the children of the Onas have fair abilities, and have

qualities which facilitate their education. They seem to be of gentle and teachable character, and certainly they have well developed powers of sight and hearing, as is natural to a race which lives by hunting.

This is plainly seen at Punta Arenas (Sandy Point), where children of the Onas, from eight to fourteen years of age, have been placed in families, and they have quickly learned the language of the family. They also became very soon attached to the people, and serve as children in the household.

The same thing has been found true in the Island of Dawson, where the "Fathers" of the Order of Salicianas have founded and maintain an extensive mission for the instruction of the children of the various tribes mentioned. Among these pupils are many youths from the Ona tribe.

Such, in brief, is something of the ethnological characteristics of these tribes, whose very existence has been threatened by the events which have given occasion for the governmental commission of investigation.

These events have to do with the occupation of the island of Terra del Fuego by civilized peoples. A few words on the history of this Island may be in order.

Since the discovery of the Straits of Magellan, Terra del Fuego has been left outside of any project for colonization. It was supposed to be a desert, and wholly unfit for any kind of agricultural labor. It was wholly unknown that along its shores, and in the beds of its rivers, was to be found that coveted metal which led to the journeys of the first conquerors of South America. Besides, this ignorance of gold deposits, and this supposed desert condition, its climate is harsh and repellant, and its far away location, at the very ends of the earth, resisted settlement, and inspired a profound aversion of its inhospitable interior to those who past its forbidding shores.

For 300 years the region has been totally untouched, unless we except the

attempt at exploration, in 1767, which wholly failed.

Nothing has been known of this land during these centuries, except the suffering and misery it has contributed to those brave and hardy navigators, who, during this period, for various motives, past through the straits, and have made this remarkable channel a safe and short passage between the Atlantic and the Pacific Oceans.

The first attempt to enter this region was made by the distinguished English philanthropist, Mr. Allen Gardener, who, taking pity on the miserable condition of the inhabitants, proposed to bring to them the benefits of civilization, and teach them the knowledge of God, and of Jesus Christ, the Savior of all men. He secured, by great effort, the cooperation of Christian people in England, and obtained the means needed to establish an evangelical mission on the Island of Picton, which is on the east side of Beagle Channel, by which it is separated from Terra del Fuego.

The plan of Mr. Gardener was to establish missions, in order to evangelize the natives, and also to show them the advantages of civilization. But he was compelled to give up the attempt on that island because of the hostile attitude of the natives. The Indians opposed his plans in a thousand ways, until he abandoned the place and passed over the channel to the Island of Terra del Fuego. There he wandered about several months, until all his supplies were exhausted, and until, by disease and hunger, the entire company perished, as was afterwards made known by the discovery of the diary of Mr. Gardener by sailors of a ship sent from Montevideo to assist him.

This sad experience made a profound impression in England, and moved the Evangelical Societies to renew the noble efforts of Mr. Allen Gardener, who had left in his diary a most fervent prayer for the conversion of the Terra del Fuegians.

Missionaries were sent to the Island of Malvinas, charged to attempt anew

the evangelization of the Indians. They were provided with abundant material to carry on the work.

Unhappily, when they flattered themselves that the work was going on well, there came a new and painful experience to dissipate these illusions. In 1859, when one of the missionaries visited the small port of Woollyn, for the purpose of holding religious services, the missionary, his companions, and the sailors were all killed by the natives, without even a hint as to the reason of the attack. The assassination only became known by questioning the Indians who came from that region.

This tragic experience was very discouraging to the remaining missionaries, and for many years nothing further was attempted for the civilization of the inhabitants of Terra del Fuego.

Finally, in 1872, the Bishop of the Falkland Islands, whose real diocese is all South America, Rev. Dr. Sterling, resolved to renew the work of the lamented Gardener. He established a small mission-station on the Island of Novarino. Some of the Yahagan tribe responded to the efforts of the missionaries.

There was established another station on the north shore of Beagle Channel, at Ushua, where now there is an Argentine village.

The faithfulness and perseverance of the missionaries, particularly of Mr. Bridges, who was the head of the Ushua mission, together with the *abundant supply of needed material* granted by the London Missionary Society, made some progress in modifying the character, and in civilizing the natives living on the shore of Beagle Channel.

These influences have not, as yet, reached the Ona tribe, which persistently holds itself aloof from contact with civilization.

Apart from all these efforts, civilization has lately made an entrance from the north, by way of the Straits of Magellan.

In 1883, the Chilean Government,

convinced of the advantages of civilizing the vast Territory of Magellan, and in view of the excellent results produced in Chillan Patagonia, in cattle raising, invited citizens of Punta Arenas to try the same experiment in Terra del Fuego. The government conceded to the firm of Wehrhahn & Co. the right of a vast extension of land, for a long period, on the condition that they should establish stock farms and other improvements, which, after the contract should expire, should become the property of the State.

The government made three other concessions to other parties. The extensive nature of the enterprise will appear, when it is known that to one company the government gave 320,000 acres; to another, 720,000, and to a third, 5,000,000 acres. These firms have already begun stock-raising on a large scale, and the signs indicate speedy and extensive returns for the investment. Conditions have been found to be very favorable to the various departments of the business.

The Indians find that mutton is better than clams, and that sheep skins, with the wool on, make better covering than they had before, so they are beginning to make reprisals on the flocks.

This has begun a series of conflicts between the stockmen and the Indians. The condition of affairs gave the newcomers much trouble and expense in wire fences, and in an increased service for protection.

There have been various accusations against the stock-men, as to the way they treated the Indians who have fallen into their power, even to the extent of killing some with refined cruelty. It is to be hoped that the Chilean Government will find out the facts.

The stock-men have seized several groups of Indians, and have deported them from Terra del Fuego to Dawson Island, and have put them in charge of the Saliceana "Fathers," who have a mission-station on that Island.

The "Fathers" have accepted, with pleasure, the serious task of ruling these

adults, thus sent, willingly or unwillingly, to their island, and whose vagabond habits and previous life make the task of reclaiming them exceedingly difficult.

This Roman Catholic establishment on Dawson Island was inaugurated for the purpose of instructing the children of various tribes of the Territory of Magellan. Its founders are willing to extend its advantages to any Indians who may be sent to them by the stockmen, or by the government.

These "Fathers" have erected suitable buildings for schools, and small cottages for the homes of the children. The cottage homes are under the care of the sisters of the order called "Maria Auxilladora," or "Mary the Helper." Dawson Island is admirably situated for this humanitarian work, and will serve to unite and protect what is left of the large tribe, which in times long gone by occupied this part of South America. The situation is midway between the two great oceans, and just opposite Punta Arenas, the most southerly city of the globe.

The island contains about 50,000 acres, and has plains and wooded land, and is suited to the various industries those who live there can carry on.

The island has many indentations, or bays, among which is Port Harris, on whose shores the Roman Catholic mission buildings have been erected. The climate is quite as favorable as that of Punta Arenas.

The commission had the opportunity to hear various opinions as to the best methods of solving the Indian question of this Southern Territory, and how to save these primitive tribes from the total annihilation which threatens them from contact with civilized people. To handle this matter did not fall within the duties of this commission, which was sent merely to make inquiries. It falls to the province of the Chilean Government to adopt, as soon as possible, methods for the protection and improvement of the native populations of this new Chilean Territory.

The Duty and Privilege of Self-support.*

BY REV. J. M. EUROZA.

The question implied in the subject which has been assigned to me for treatment before you, hardly requires any prolonged study; but it is always desirable to speak a few words on so important a matter.

I. Self-support.

This term is applied to the provision which our respective churches make, of the necessary resources for the preservation and encouragement of the work of evangelization.

Amongst the resources I refer to, we should not only count the cash supplied, but also everything that directly contributes to keep the work in full vigor. Amongst these we must give first place to a building for the holding of worship, for the dwelling of pastors, means for covering traveling expenses of the workers, and also the many different services that directly favor the evangelic cause.

1. This being self-support, we at once come to the question of its object.

Up to the present day we have been receiving the resources necessary for the foundation, support, and development of our respective churches, from those missionary societies that display such a Christian love for the people of all nations, of all races, and of all languages. This love has not only been shown by the forwarding of funds, but also by the valuable help of their lives, activity and faith as found in their representatives, whom we receive as Christian teachers, and who are generally called "Missionaries."

But it is also necessary for us to show a proper understanding of the supreme object of the zeal and sacrifices of our brothers from the United States; it is necessary that we should demonstrate our ability to utilize the object-lesson, which for so many years we have re-

ceived; it is necessary for us to show the world that we are capable of doing something for ourselves; that we can sanctify our work with the poverty and misery of our brothers and fellow-countrymen, and this is the object that is fulfilled by self-support.

This being the object of self-support, we can not hesitate to recognize its importance. The importance of self-support can not be too highly appreciated, as it involves the importance of our church, whatever it may be. The importance of self-support will weigh in the Protestant communion in proportion to the love that it bears to its church. If we love our church there is no doubt that we will desire it to live and to march at the head of every forward movement and of every thing meritorious, and we can never satisfy these legitimate and holy aspirations of our hearts, except to the benign influence of our own work. With very rare exceptions, everything great and praiseworthy that has been done up to the present, is due to the support given to us by our brothers, who constitute the different missionary societies. I do not say that what has been done by these noble spirits is all that could have been done; but I say that it is everything that they could do to assist us in the evangelization of Mexico. The increasing growth of our churches demands larger sums for the support of the work as it ought to be carried on; but when the societies I have mentioned can not do any more it is then that we discover the importance of self-support.

2. The necessity of establishing it in our churches on a good foundation demands our thoughts.

We Mexicans have certain traits that distinguish us from other men almost entirely. Amongst them is that apathy with which we view the most important subjects, whether of a moral, social, political, or religious character. Hence it is that things which we ought to do with zeal and at once, are done in a slow way, and with the least trouble, without abandoning our customary

* Paper read at the General Assembly of Christian Workers, Mexico City, January 28, 1897. Translated from the Spanish for this REVIEW.

apathy even for the most interesting questions, those things which we ought to do with the greatest solicitude, are exactly those which we leave for the coming generation, and we thus shut ourselves up within a small space, not for want of a horizon, or for want of intelligence, but for want of will and of interest.

Unfortunately our apathy is not our only defect, and we have another characteristic which is peculiar to ourselves. A question arises of some undertaking; it does not matter if it is beyond our strength, difficulties never deter us, and we commence the undertaking with a zeal that can only be equaled to that of giants, but, how soon does our enthusiasm die out! How quickly does that enthusiasm with which we commence to work disappear! How soon are we discouraged, and abandon the greatest interests to fall into ruin and shameful neglect. How many men have gone down into the Valley of Death, without having done anything more than start an enterprise which they afterwards abandoned!

Let us put on one side our many different characteristics. We find ourselves face to face with the mistaken impressions that have been formed throughout the country with respect to the wealth of the evangelical churches, and however painful it may appear, we must, for the sake of truth and justice, confess that, even amongst our own workers (only a few) certain counsels are whispered with respect to the fabulous riches of the Protestant missions, the result of which must inevitably be the same as that obtained up to the present, the indifference of the people to self-support. The time has arrived, not only to raise our voices with the object of putting things where they belong, of reaching a better understanding, of giving due tribute to the piety and devotion of the Christian people who support and help us in implanting true Christianity in our country; it is now time for our churches to adopt the methods that will certainly lead us to

the desired end; I refer to the provision of the resources necessary for the maintenance and progress of the same churches, with a strictly national character. But it is necessary that this should be done in a thorough and lasting manner, and that when it is commenced, it should be carried forward, even tho the initiators should die, and until the end of all time.

We are agreed as to the necessity of supporting our churches by indigenous resources, and without appealing to the missionary societies; we are agreed that we must stimulate our people, so that together we may freely exercise our will and give everything in our power for the support of the church; and from this moment we express our united opinion, and our individual and collective experience with respect to the absolute absence of any coercion over ourselves, either direct or indirect. On the contrary, we enjoy the most perfect liberty to follow the ideal which we may have formed in the fulfillment of our duties, either as members of the church, school-masters, ministers, or pastors. Hence it is necessary for us to reach this conclusion:—

II. Our churches are in duty bound to provide for their own self-support.

1. For the sake of their own existence.

God has blest us in furnishing us the means that our missionary societies have disinterestedly supplied with the object of initiating our countrymen and ourselves in the knowledge of the life-giving doctrine of the Savior; but everything that has been done up to the present, consists in teaching us what can be realized by the exercise of the will in the evangelization of the world; that which has been effected by the poor Christians who are inspired with the pure flame of charity and Christian faith and that which we ourselves may commence to do on the day when we feel a love for our church, for our neighbor, and for our country.

If we can get to love our church as we ought, we will then furnish the

means necessary for its existence without any further dependence on the resources which are forwarded to us by Christians of all the world. This is far from being pride or a distrust of the well-proved goodness of those Christians, but rather is a proof of the respect and consideration that we have for our church, for its missionary societies, and for the consideration that we deserve from all honorable people.

2. Besides this, self-support is not only necessary for the existence of the church, but also for its better development.

The area covered by the work of evangelization is growing day by day. One hundred years ago the missionary movement was hardly commenced, its interesting labors were reduced to an almost imperceptible area, but to-day there are not sufficient resources to give it the attention it deserves.

Day by day the work has been spreading at such a rate that it will be difficult for our friends from abroad to do more than that which has already been commenced, and hence we have to face the natural logical consequence, that what we have up to this day received, will probably be the maximum of the grants to be received from foreign sources.

If the missionary funds are insufficient to effect the development of our field of action, it is only fair that we should supply from our poverty whatever we can, for the purpose of advancing the Protestant cause in Mexico. We should give our assistance to the cause of diminishing the ignorance, superstition, and fanaticism which have been and will continue to be the ruin and disgrace of our countrymen and of our nation.

3. But in forming our ideas of self-support, we must not only look to the development of the church, we must also look towards a more elevated end, which is the obtaining of its independence.

This means to say, giving our church a life of its own ; an increase in its field

of labor, for that purpose collecting its own funds ; and not only this, but also the power to administer its own matters without the intervention of any other corporation whatever. The church will then know the state of her assets and liabilities when treating subjects of great interest, and it will come to a decision, not as required by the circumstances, but as permitted by the funds.

4. When we have got this far, when the Mexican church is free and independent, it will then receive another divine blessing. Being self-sustained, it will contribute to its own dignity.

At present we have to suffer through certain errors of our co-workers, the representatives of our missionary societies, as regards the selection of the candidates to the ministry ; some of them, altho late, will find themselves obliged to confess that their trust was abused by men who never ought to have stepped on the honorable platform of the evangelical ministry ; but when the Mexican church, properly so called, becomes mistress of its own destiny, it will have a pastoral body which would be an honor to itself—which will give it grandeur and place it high above all human affairs. Then the nonentities will continue in their proper places, and will have to give way to the men whose piety, sincerity, learning, talent, and virtue will constitute the glory of their own church.

III. In treating of this question, I have spoken of self-support as a "DUTY" for the church, but we will now consider it from the point of view of a privilege, or an opportunity which is furnished for doing an act, which will be an honor to the church and raise its standard of piety ; and for this we say, that our church has the privilege of contributing to self-support, and hence we can say with certainty that :

1. It contributes to a sacred cause on its own territory.

For a Christian church it is a great and divine privilege to be allowed to do something for the salvation of souls. This salvation is not in the hands of the church to give to anybody it wishes, but the church announces it to men and encourages them to accept it. This is the most sacred cause that can be found in this world. How joyful will that day be when we can carry the news of salvation to our countrymen with our own resources, with a life of our own, and with forces that shall be essentially Mexican.

2. Besides this, in those new horizons that we can see at a distance, we find this other privilege :

The Mexican church, being self-supporting, it will, directly or indirectly, contribute to the progress of the missionary cause throughout the world.

The reason for this is clear. It would naturally receive no more funds from its present sources, because it already would have a life of its own. It would require nothing more from the missionary funds, and those sums would, therefore, be diverted to carry the blessed seed of the Gospel to other lands, where the name of God or of Christ has never even yet been pronounced.

3. I see still another privilege that would be enjoyed by the church of God in Mexico in the following fact :

It would contribute to the elevation of our country.

In doing so it would never enter into any political combination, as this is not the ground occupied by the Christian church ; the character of politicians has never been one of those assumed by the regenerating principles of Christianity. Anybody who has tried to scale the ramparts of power by means of political intrigues, and by party combinations in the name of religion, is not a Christian ; he is a usurper and a calumniator of the Divine Martyr of Calvary. I believe in a free church within a free State. I believe that both are, and ought to be, perfectly independent, however that may go against the opinions of others. Nevertheless, I believe that both ought to contribute to the elevation of the nation ; the government by means of wise laws and liberal institutions ; the church by instructing the popular masses in the knowledge of science, and forming the national character in accordance with the purest principles of Christianity.

When the church is self-sustaining it will look for its pastors and school-masters amongst the Mexican people ; it will then select those who comply with its ideals and satisfy its aspirations ; then, and only then, will it contribute to the aggrandizement of Mexico.

Music and Musicians of India.

BY REV. J. W. WAUGH, D.D.,
LUCKNOW, INDIA.

The question is often asked, "Have the Hindus—the people of India—any scientific or practical knowledge of music? Have they made a study of music vocal or instrumental?" The

answer is, yes, they certainly have; both the science and the art of music have had a fair share of attention, and commendable progress has been made in the study from the earlier ages of Hindu civilization on down to the present time; treatises on the subject have been written, and much time and attention have been given to the study and practise of both vocal and instrumental music.

And it may be well to state that this is the one accomplishment upon which the Hindu prides himself as surpassing his Western brothers, viz., his knowledge and practice of music. Of course, we of the Occident are at liberty to have our own opinion on the subject, and we know very well what the decision of an American, English, French, German, or Italian jury would be, if the music of the East were put upon its trial with that of the West. And yet it is not many years since an orthodox Hindu, Sir Mohendeo Tagore, was given the degree of Doctor of Music by the University of London, in recognition of his great attainments in Hindu music, its study and practise. More than a century ago that wonderful scholar, Sir Tom Jones, took much interest in the subject and wrote extensively and appreciatively concerning it.

The system of musical notation in use among the Hindus, is claimed to be very old, in fact one of their writers gives its date as "anterior to the commencement of authentic history," and produces in proof of its antiquity a facsimile of a printed form of notation originally written in the oldest Sanskrit character, probably antedating the Christian era. A printed copy of this facsimile is in possession of the present writer.

In the original Sanskrit notation Indian music was represented by means of *one line*, with certain signs and symbols, and the initials of the seven notes. Now *three lines* are used, an innovation on the older system, that the three octaves may be better represented. It will be remembered that the Greeks represented their three octaves by three different letters. While Western nations use a staff of five lines and four spaces, with numerous leger lines, when needed, the Hindu insists that the Indian notation, so far as it goes, is all that is required, pleases its advocates, "is simple, convenient, and sufficient for all practical purposes." Their notes, seven in number, answering to our *do, re, mi, fa, sol, la, si*, and to our letters *c, d, e, f, g, a, b*, are the Sanskrit, De-

vanagri, or Brujali letters *ma, la, ga, ya, ra, sa, ni*, and these are repeated for the different octaves. The Hindus understand and use the diatonic scale, and also the chromatic, in fact, their gamut is *very* chromatic, they use not *half tones* only, but *quarter tones*; these are by some authorities called *srooties*; others do not accept this as a proper definition, and we will leave the doctors and professors to wrangle over their *srooties* and *rayas*, unless some reader wishes to take a hand in the discussion, and set these Orientals right. Certainly in singing and instrumentation they take these half tones and quarter tones with what always seemed to me marvelous exactness. In playing upon the *sitar* (an instrument answering to our guitar, but larger and having the strings all wire), I have seen the performer hastily move the frets forward or backward, up or down, in order to get the exact tone—half-tone or quarter-tone—desired. (These frets are made movable by having a belt of catgut or wire run quite round the stem of the instrument). The *sitar* was originally made with three strings or wires, as the name implies, and is the most popular and widely-used stringed instrument in India. Unlike our guitar, only one of the strings is fingered upon the frets, the others are used as *sounders*, being swept by the *mizrab* or music thimble, as is done in playing the mandolin. Teachers of the *sitar* may be found in all the cities and large towns of India, who give lessons at very cheap rates, say from 8 to 10 cents a lesson of one or two hours each, or 30 to 40 cents a week. Many play well on this instrument, and the music, of Indian or Persian origin, is interesting, tho not so emotional or elevating as our own. The *sitar* is played either alone for instrumental music, or as an accompaniment to the voice; it is rather brassy, or metallic for the ear of one accustomed to the softer tones of the guitar.

Indian singers usually pitch their tunes very high, both men and women singing almost wholly from the head register, rarely from the lower throat, and never in my hearing from the chest register. The singing is often quite artistic from a native standpoint, tho the tones are rarely soft and sweet, but shrill, rather than full, round, and mellow. The highest notes I have ever heard taken were by a Hindu dancing girl at a religious fair, and her notes were full and well sustained, the half-tones and quarter-tones being

attackt and sustained with remarkable accuracy and distinctness. I have never heard purely native musicians play or sing part-songs, or pieces in harmony, only the melody was given, tho singing in unison is sometimes heard. Both Hindus and Mohammedans of certain castes or classes pay attention to music, sing, play, etc., tho an orthodox Mussulman is supposed to despise music, as a weak, low, and unworthy accomplishment, just as painting and sculpture are deemed; all these vanities fall under the ban of the iconoclastic teaching of the Koran. Nevertheless many followers of Mohammed run the risk, and both practise and enjoy the delights of music.

The songs of India's millions are not of a high order, or have not been, until the recent introduction of Christian hymns and songs, which are of a more elevated character. Many of the Hindu songs are sung in honor of, or in worshipping, their gods. Many of these gods are of doubtful character, morally, and the songs partake of the same nature. Other songs are sung to mark the seasons, the coming of the rains, the presence of bird and butterfly, the sowing of crops, and gathering of harvest; but as in other lands, Eastern and Western, love songs get the largest share of attention, occupy the thoughts and tune the voice to melody. One of the most popular throughout all northern India is an importation from poetic Persia, and known as "*Táza ba Táza, now ba now*," being the closing words of the refrain, "*Ever and ever fresh and gay*," fresh and sweet (speaking of love, of *friends*, and, I am sorry to say, of *wine*). Here is a translation of a few lines.

Singer, begin your sweetest lay,
Ever and ever fresh and gay
Bring me the joy inspiring wine
Ever and ever fresh and fine.

Lost in my heart, oh lady fair,
Lost in your jet black locks of hair,
Heavy with perfume, as is meet,
Ever and ever new and sweet.

Listen, oh breezes! as you move
Close by the dwelling of my love,
Softly my words and song repeat,
Ever and ever new and sweet.

The air is a flowing melody, and when well sung, in the East or in the West, accompanied by the *sitar* or the guitar, or mandolin, is not to be despised for its Oriental origin.

III.—FIELD OF MONTHLY SURVEY.

India,* Burma,† Ceylon,‡ Hinduism,§ Woman's Work for Woman.¶

BY DELAVAN L. PIERSON.

FAMINE AND PLAGUE IN INDIA.

All eyes, and many hearts have been turned toward India by the horror of the spectacle presented by hundreds dying daily from famine and pestilence. And yet, what but this has been going on for thousands of years, and but a handful of Christian people have heard and heeded their cry. Two thousand die daily, in India, stricken with the deadly plague of sin, which kills the soul as well as the body, and famishing for want of the Bread of Life, which alone can bring satisfaction and length of days. Forty millions lie down hungry for want of material food every night, but two hundred and eighty millions are hungering for the Heavenly Manna, and thirsting for the Water of Life. We have bread enough and to spare, while they perish with hunger, and only a handful of weakly-supported missionaries are there to distribute to their necessity; and still we hear the cry "*Retrench*, close up the schools, send back to their heathen homes the Hindu children, decrease the number of missionaries, and cut down their means of work and livelihood—because, forsooth,

* See also pp. 44, 45 (January); 143 (February); 212 (March); 267, 273, 282, 286, 294 (present issue). *New Books*: "In the Tiger Jungle," Jacob Chamberlain; "Life and Work in India," Robert Stewart; "In India," Wm. Marchant; "Daily Life in Bengal," Z. F. Griffin.

Recent Articles: "The Indian Famine," *Missionary Herald* (Jan.); "The Plague in India," *Nineteenth Century* (Feb.)

† See also pp. 46 (January); 252 (present issue).

‡ See p. 256 (present issue).

§ See p. 248, 260 (present issue).

Recent Articles: "Reformed Hinduism," *Homiletic Review* (January).

¶ See p. 273, 280 (present issue).

New Books: "Women in Missions," E. M. Wherry; "Heroines of the Mission Field,"

the Christians at home can not afford to support these laborers!"

India comprises a territory equal to the whole of Europe, Russia excepted, or about half the area of the United States. The inhabitants, including Hindus, Moslems, Parsees, and Christians, number nearly 300,000,000; joining hands, they would stretch three times round the globe, and are equal in number to the letters of seventy of our English Bibles. Christians number about a million, or the number of letters in the single Book of Isaiah. The masses of people are poor and degraded. The average wage of a laborer is not over seven cents a day, and they are impoverished still more by the demands of their religious customs and leaders. Twenty million widows and forty million zenana prisoners live in India. Few men, and almost no women, are educated. Only one man in 42 can read and write, and only one woman in 858. All the hospitals and dispensaries do not touch five per cent. of the people, and there is only one physician to three million inhabitants. Their religious system professedly teaches salvation by good works, but practically it is damnation by evil works. They sacrifice to devils, not to God, and sacrifice, too, after the manner of devils. Their gods are monsters of iniquity; their priests teachers of licentiousness, and their temples hot-beds of vice. Many portions of their sacred books are so vile as to be absolutely untranslatable, and their sacred images and pictures put to shame the worst relics of Pompeii and Rome.

"The devils worshipped by the people in their heathen state, unlike the indolent deities of Brahminical mythology, are supposed to be ever 'going to and fro in the earth, and wandering up and down in it,' seeking for opportunities of inflicting evil. In every undertaking, in all the changes of life, and

in every season and place, the anger of devils is believed to be impending. Every bodily ailment which does not immediately yield to medicine is supposed to be a possession of the devil. The fever produced by the bite of a rat is found difficult to cure, and the native doctor tells the names of the five devils that resist the force of his art. An infant cries all night, and a devil is said to be in it. An ill-built house falls down, and the devil receives the blame. Bullocks take fright at night, and a devil is said to have scared them. These instances, which are only a specimen of what constantly occurs, will serve to show how the people are all their life subject to the bondage of superstitious fear. In one hamlet containing only nine houses, thirteen devils are worshipt."

Among other evils which cry out for reform in India are the two great vices—opium traffic and child marriage. The first evil fostered by a Christian nation, and forced upon a heathen nation, is now girdling the world with a band of sorrow. The British government provides the land, lends the money to the cultivator, receives and stores the whole amount, auctions it off at periodical sales, and puts the profits in its own treasury. The cultivation of the poppy is so profitable that not sufficient cereals are planted to supply food when drought or flood damage the crops. The opium traffic is therefore very largely responsible for the present awful state of famine in India.

There is no bright side to the picture of the child marriage. The child is named when about twelve days old, and after the ceremony comes the betrothal. If a child is not betrothed before she is eight, the family is considered disgraced. A husband's legal right begins at the time of betrothal, and should he die a few hours after, she is one of the child widows, and belongs to the husband's family. She is a slave, without hope of freedom or protection from cruelty. Imagine a child of ten married to a man of sixty or seventy, whose very presence is loathsome to her! This husband may be a madman, a leper, or an idiot. Whenever he chooses to claim the child-wife there is no eye to pity or law to protect. Is there any form of slavery on the earth equal to it?

Infanticide is one of the unnatural crimes sanctioned by the Hindu social system, and against which the British government has ineffectually waged continual war. The caste and marriage customs of the Hindus are responsible

for this and other crimes. Guilty castes have been watched and reasoned with and punished, but with little avail. A change of marriage customs and of caste laws as to intermarriage will alone effectually prevent female infanticide in the highest castes of Hindus. The Hindus must themselves be the effectual reformers.

Already the influence of Christianity is being strongly felt. Multitudes are thronging to God and millions are seeking eagerly for escape from the penalty and powers of the sin of which they are fully conscious, and yet they know of no better way than by fasting, penance, and bodily torture. What are Christians in America and England doing to teach them the *only* Way of Life and Peace?

In India there is one ordained missionary for every 300,000 inhabitants; in America there are 500 to the same number. But in spite of the paucity of men and means to carry on this great and growing work, much has been accomplished. There are now about 300,000 Protestant Christian communicants, and over 1,000,000 adherents. The number is increasing daily, but, besides this, numerous reforms have been instituted, education has been advanced, and that masterly device of satan to prevent the spread of Christianity—the *caste* system—shows signs of decay.

There is a tide in the affairs of India, and the indications are that now is the time to take it at its flood. Either Christianity or infidelity seems bound to win the day. Satan and his emissaries never sleep, but Christians often do. Floods of infidel literature are pouring in on the land. The so called Reformed Sects of Hinduism teach nothing higher than ethical culture—not always ethical,—agnosticism, or infidelity. The trumpets of the Lord have been blown seven times around these walls of heathenism—they are tottering—if the hosts of the Lord are not there to possess the land, the hosts of satan will be. What an awakening there would be if Christians were only as susceptible to the crying, spiritual needs of their fellow men as they are to their appeals for physical relief.

IV.—EDITORIAL DEPARTMENT.

The March of Events.

The most colossal event deserving a chronicle is the signing of the treaty providing for general arbitration between the United States and Great Britain. The two men most closely connected with this triumph of diplomacy are Secretary of State, Olney, and British Ambassador, Sir Julian Pauncefote. The further consideration of this subject we naturally postpone until it is ratified, with or without amendments, by the Congress of the United States. But, in advance, we candidly and confidently put on record our judgment that no event of the century will, if it shall thus emerge from the present controversy concerning its formal acceptance, with the cordial and unanimous action of the ratifying bodies, stand out more conspicuously as a sign of the ethical and religious advance of the race. No one can estimate the possible blessings and benefits of such a compact of peace between the two leading Protestant nations of the world. Such a step is a stride toward universal peace, and its effect on missions may be incalculable. We can not but think that the United States Senate will not disappoint the expectations of the Christian public by failing to give such a treaty its solemn sanction. And when this is done, it will be next to impossible for other nations to stand outside of the embrace of a compact so eminently wise and philanthropic. War is, in fact, becoming well-nigh impracticable, if not impossible, by the very destructiveness of the new machinery made available. It is no longer a question of numbers, wealth, valor, or endurance, as to what party shall win in martial strife; but a matter of the possession of the latest, most effective, and most destructive weapons. To-day, if the foremost people of the world—foremost from every moral and intellectual point of view—were to engage with a power otherwise insignificant, but which hap-

pened to have just got control of some new method of wholesale murder, brave armies might be annihilated before a foe not only smaller in numerical force, but mean and contemptible. And about the only advantage we can see in much of the modern inventions in the way of their annihilating fatality is that they are making war too perilous for nations to undertake it.

A new method of arousing and cultivating missionary enthusiasm has been undertaken by Rev. Wm. H. Waggoner, a recent graduate of Yale. Since Jan. 1, 1896, he has been lecturing on missions. While in Yale he studied carefully this great world-wide theme, with the help of that splendid library of 3,000 volumes, which Dr. Geo. E. Day is collecting on the subject of missions. Mr. Waggoner is a map-maker, and uses his art in getting access by eyegate as well as eargate. One of his maps is of India, and covers a surface of 144 square feet, and is in fifteen colors, showing the work of 65 societies in seven departments. The map of China is in 25 colors, and shows the work of 2,000 foreign missionaries. The map of the world is 12 feet by 20, and is in 15 colors. It shows population, religious condition, and the location of 11,000 missionary workers, and the number of native converts, etc. We can safely commend this brother—personally known to us—to the confidence of the churches. He is an enthusiast on the great theme of world-wide missions. He may be address at Eureka, Ill.

Others, besides the editor of this REVIEW, seem to regard the present crisis in missions as quite alarming. A paper lies before us on the "Waterloo in mission work," in which the Misses Leitch, of Ceylon, plead for the marshaling of every available force into the field. These earnest workers urge that each missionary write to dearest per-

sonal friends at home, moving them to accept some *definite act or sacrifice*, whereby, at least, one hundred others may be led to feel new interest and pledge new gifts. For example, suppose that 500 missionaries of the American Board should thus, out of their total groups of home friends, enlist one-tenth of them in a new and vigorous effort in favor of missions, it would be practically increasing the number of active cooperators and givers, and so not only lift present financial burdens, but prove a permanent increase of both intelligent interest and self-sacrificing gifts. The Misses Leitch also press the writing of a quarterly letter home, to keep the home clientèle in touch with the work, and advocate larger use of the printed page. Another suggestion made is the division of the field, so that each section may be linkt with a group of contributors, thus assuring with that field a special bond of intelligent sympathy. The paper is too long for insertion here, but it contains so many practical suggestions that it will undoubtedly be put into a permanent and widely distributed form.

A very manly and cordial letter from a minister in the South repels the intimation that the "caste and race spirit" in the South was adequately exprest by the "Sheats law," referred to in a recent editorial article. He claims that the feeling generally prevailing toward the colored race is far more generous and magnanimous and forbearing than some have conceded; and deprecates any intimation to the contrary as calculated to fan the fires of sectional feeling. We are glad to have so encouraging an estimate of the prevailing sentiment of the South toward the once enslaved blacks and pray for its continuance and increase.

Rev. S. M. Zwemer, of the Arabian Mission, writes from the Persian gulf, Island of Bahrein, that the first *printed* Arabic tract on Arabian soil has been issued from their own little hand press, the pioneer Christian press of the peninsula.

The Rev. J. N. Forman, of the American Presbyterian Mission in India, has been trying to live down to the social

condition of the Hindus. He has occupied a room 14 by 8 feet, with a veranda on which his cooking was done. In food and dress he also sought to get as near the people as possible. He meant the self-abasement to be a means to the end of the more successful winning of the people to Christ. He tried the experiment in three different places, fairly and fully. He now abandons it, asserting that the ordinary way of missionary living is far more successful in winning men to Christ. At present many who are willing that the missionaries should make sacrifices rather than themselves, are demanding that they live as the natives do. Over and over again has this been attempted, and owing to the inability of Westerners to live in Oriental style, health has given way, or it has resulted, as with Mr. Forman, in a downright failure to achieve the end of missions.

M. Pobiedonoszeff on the Jewish Question.

In the *Neue Freie Presse*, Herr Friedrich Schütz publishes an account of an interview he had with the famous President of the Holy Synod in Russia. During the interview, M. Pobiedonoszeff made the following remarks respecting the Jewish Question:—

"When the Jewish Question came to the fore among us, I received letters from all parts of the world—from Germany, France, England, America, and even Australia. My correspondents threatened and insulted me. One man, giving his name and address, wrote that I should be killed if I did not put a stop to my lust for persecution. I declare to you now I am not responsible for what has taken place against the Jews in Russia. I have friends among the Jews, and there are many among them who know me intimately, and who are aware of what I tell you. It does not enter my mind to persecute the followers of any religion. What religious and truly believing man could do this? The Jewish Question in Russia is one of the most complicated in the world. It has no religious, but a social and political character. We have taken over the Jewish Question from the Poles as a bad inheritance, as a species

of inventory. The Poles not being in a position to create a civic body, allowed the Jews to take their place, but the aristocracy and the Jews exercised an unfavorable influence, with the result that a type of Jews arose which can not be compared with the Jews in other progressive lands. This led to regrettable abuses in the country, and in the towns, to the participation of Jewish students in most disgraceful revolutionary movements. The State was compelled to take action. What it wisht to do, namely, to ensure the observance of the law—was similar to that which was put into force in free America against the Chinese. No more. Indeed, still less. A war against a race was far from our wishes. The most respectable and the most cultured Jews do well among us, and will always prosper. When the measures already referred to were taken against the Jews, the late Baron Hirsch wrote to me: 'I offer Russia fifty millions for the construction of railways if it will abandon its plan for the persecution of the Jews.' I referred him to the Government, and laid before him my idea of the question. I could not have shaken him off, for he continued the correspondence for a considerable time. One day he declared that he wisht to give a million for a philanthropic object. I advised him to place that amount at the disposal of the Holy Synod, so that this body might establish schools with the money. This he did. You see Hirsch was a Jew, who in the course of time learnt to know me better, and he certainly did not share the universal prejudice against me in which there are embodied so many lies and calumnies, so many conscious and unconscious errors."

A missionary conference was held January 27, 28, by the students of the Theological Seminary at Auburn, N. Y. The attendance was large, including many alumni and visiting pastors and friends from the vicinity; and the spirit of thoughtful interest, rising often to enthusiasm, will long influence the life of the seminary.

The keynote was sounded in the opening address by Dr. Wilton Merle Smith, of New York, who spoke on "A Surrendered Life." Rev. William R. Taylor, D.D., of the Brick Church, Rochester, followed upon the "Biblical Conception of the Christian Church," and Rev. C. S. Richardson, D.D., of the First Presbyterian Church, Little Falls, N. Y., spoke upon "The Missionary Pastor."

"City Evangelization" was the theme

of Rev. A. W. Halsey, of the Spring Street Presbyterian Church, New York, and Rev. Halsey B. Stevenson, of Wolcott, N. Y., spoke upon the "Problem of the Country Church." Rev. John R. Davies, D.D., of the Fourth Avenue Presbyterian Church, New York, spoke on "The Biblical Basis of Foreign Missions." And the last address, by Rev. George B. Stewart, D.D., of Market Square Presbyterian Church, of Harrisburg, Pa., was on "The Need of Men in the Home Field."

During the conference opportunity was given for questions and discussion, and thus many interesting and important matters were brought out into clearer light. The aim of the conference was to touch upon as many as possible of the great problems in the world's evangelization, all of which must be of vital interest to those preparing for the ministry. The results were so abundantly satisfactory that it is hoped similar conferences will be held elsewhere.

Perhaps the Lord will use the following letters to stir up some of his servants to take up this work. A student in the University of Maryland address a letter to the Foreign Missionary Board of his own church, in behalf of a people in whom he had become much interested, and received the enclosed reply from one of the secretaries, stating that the straitened financial condition of their exchequer precludes the possibility of their taking up any new work; and he now desires to know if there is not some other missionary society with which he may communicate, with the prospect of succeeding in having some one sent to supply this destitution. The circumstances are set forth in the following personal letter, received by the Editor:

"Being deeply interested in mission work in the neglected continent—a field in which I hope some day to labor, I wrote to Dr. Horace M. Lane, at Sao Paulo, Brazil, last November, and in his reply Dr. Lane mentions that on the very day on which he received my letter he had been visited by an Indian chief from the tribe of the Cherentes, who had come to ask for missionaries, teachers, and agricultural implements. Dr. Lane expressed a wish that I might see my way clear to come and labor among these people. This I can not

do, as I have three more years of study (I am attending the University of Maryland, Medical Department) before I can graduate; but my interest being aroused, I looked up the map and found that this Indian chief, in order to get to Sao Paulo, must have traveled a little over one thousand miles, and I rightly construed that as an evidence of intense earnestness on the part of these people. In order to learn something about their tribal relationship, language, etc., I consulted the Johns Hopkins University Library, and finally succeeded in finding some interesting facts about the people in a report by a British engineer, named Wells, found in the records of the Royal Geographical Society for 1876 (Vol. 46). Mr. Wells had a Cherentes Indian as a guide, and states that in 1848 an Italian Jesuit (Fré Rafael) went to live among these people, and succeeded in getting them to settle down at a place now known as Pedro Affonso, on the Tocatus River, where they formed a flourishing settlement. The Portuguese, hearing of this village, made a descent on them, killed as many as they could, enslaved those who were unable to flee, and took possession of the cultivated lands, houses, and cattle. The Indians, enraged at this conduct of the so-called Christian people, murdered their priest, and went back into their woods and a savage state.

"So far Wells' report, which is all I have been able to find about the people.

"Now, nearly fifty years after, these people once more turn towards the light, and having found Catholicism wanting, send their chief 1,000 miles to a Protestant missionary center. This may seem incredible, but in my researches about the Indian nations in South America I have found a similar instance, recorded by no less eminent a personage than the oft-mentioned Sir Robert Schomburgh (of Venezuelan boundary fame) who cites an instance of his coming to an Indian settlement, where they had erected a school house and dwelling for a missionary, *in anticipation*, and on a rather vague promise that the London Missionary Society would send them a teacher.

"Surely God then worked among those savages of the primeval forests, as He evidently does now among the Cherentes.

"Can we afford to let their request go unheeded? As already stated, I am personally not yet able to respond to the call, but I know of a very spiritual-minded young Scotch-Presbyterian at another Baltimore college, who will graduate next April, and who has South

America on his heart, and who would go if he were sent. I heard him speak once or twice very effectively at missionary meetings, and Rev. Addison Smith, D.D., of the Aisquith Street Presbyterian Church, tells me that he frequently fills the pulpits of various churches, and is well spoken of everywhere.

"My own acquaintance with the young doctor is but slight, but I am deeply impressed with the needs of this people, and hope that you may be able to suggest a way by which some one might be sent to them.

"Shall we who know the blessed truth To them the Bread of Life deny?

And knowing of their piteous state, Still turn a deaf ear to their cry?"

"Yours very truly, GEO. R. WITTE, 611 Aisquith Street, Baltimore."

The case being made known to the Foreign Missionary Board by Mr. Witte, the following answer was received:

"My Dear Mr. Witte:—Correspondence with candidates belongs to my department. This is really scarcely a question of a candidate, but rather the opening of a new mission. I thank you for the pains you have taken to ascertain the facts, and place them so clearly before us. Were our Board in position to enter new territory, or to enlarge its present mission in Brazil, my judgment is that the claims of the people to whom you refer ought to be most carefully considered. As this is not the case, however, I regret to say that it will be impossible for the Board to act on your suggestion and carry the Bread of Life to those poor, perishing multitudes. We are in great straits financially, being unable to carry the work in hand because of the great falling off in our receipts. We are approaching the close of the present fiscal year with the prospect of a very heavy debt, which must mean serious curtailment of present work during the next fiscal year. While sympathizing with you deeply in your interest in the inviting field in Brazil, and regretting that I can not write you more encouragingly, I am, yours sincerely,

"JOHN GILLESPIE."

No one who knows this devoted secretary will doubt the pangs it cost him to write such a letter. And this is but one example of the critical state of the foreign missionary work, when such an opening can not be entered simply

for lack of funds; and when not only a promising field must be left uncared for, but from the same lack of funds the present work, already in operation, must be curtailed and narrowed down. How must God look upon the position of His church in these days, standing before a world-wide field, and actually surrendering vantage ground already secured because His people are not sufficiently self-sacrificing and loyal to Him to occupy the openings He sets before them. To our minds the present crisis is the most alarming that the century has shown. Who will venture to undertake this new work in the Master's name?

In the *Independent* of Feb. 18, is a record of the second general assembly of Evangelical workers in Mexico, was held in Trinity M. E. Church, Mexico City, Jan. 27-31, 1897; 55 missionaries and 150 native workers being present and representing 12 missionary societies and 5 Bible colporteurs.

Dr. S. L. Baldwin conveyed the salutations of the Missionary Society of the Methodist Episcopal Church, congratulating the Assembly that such a gathering was possible in a building which had been occupied by the friars of the Roman Catholic Church, and that it was in the hearts of evangelical workers of so many denominations to come together, and unitedly plan for the progress of Christ's kingdom. He emphasized self-support, and adduced examples from the work in China to encourage the workers in this field.

Bishop Fitzgerald delivered an able address, expressing his intense satisfaction with this harmonious assembly of Christian workers, declaring his belief in denominationalism, and saying that if he could make this whole body Methodists by turning his hand, he would not turn it. True unity was best exemplified, in his view, by just such a gathering as this, in which the different divisions of the army of Christ come together for consultation and active cooperation. Dr. J. W. Butler,

of the Methodist Episcopal Mission, forcibly interpreted the addresses of the two last-named speakers.

On Friday morning the Rev. P. R. Zavaleta, Presbyterian, presiding, the "Character of Publications Needed" was discussed by the Rev. Arcadio Morales. The chief address of the morning was by John W. Butler, D.D., on "Denominational Comity."*

This paper, which met with general assent, was one of great power, and specially adapted to the need of the hour. Another paper, on the same subject, by the Rev. Luis G. Prieto, of the Methodist Episcopal Church, South, followed; and an animated discussion, continuing an hour and a half, ensued. Two of the most able speeches were made by the Rev. Pablo Rodriguez, Baptist, and the Rev. Mr. Sein, Friend. This eloquent speaker is a grand-nephew of the Bishop of San Luis Potosi, and, altho a Quaker, is one of the best and happiest singers in the assembly.

There can be no question as to the earnestness of these workers on this subject. They evidently do not mean to get into each others way, but do intend to recognize each other as workers for the one Master, and so to plan as to secure the greatest possible progress for the common cause.

A resolution was adopted unanimously, on the recommendation of a committee, consisting of a Congregationalist, a Presbyterian, and a Baptist, that the missions on the field and the Boards in the United States be urged to adopt the suggestions contained in Dr. Butler's paper.†

The excellent article on "Taking Strongholds," which appeared in our March number, should, of course, have been credited to Rev. H. A. Schaffer, Superintendent of the work for Slavonic populations under the Congregational Home Missionary Society. This was properly accredited in the table of contents, but at the head of the article credit was given to Dr. A. F. Schaffer.

* We print this in our next issue.

† We print in this issue also a paper read on Self-support. See page 286.

We have before referred to "My Life and Times," by Cyrus Hamlin, published by the Congregational Sunday-school and Publishing House, Boston and Chicago. We intend in due time to give it ample space in these columns. It bristles with interest. Dr. Hamlin was born in 1811, and went to Constantinople in 1839. Consequently his lifetime synchronizes with almost the entire period of organized missions, and his sojourn abroad began when the world-field was just opening to the messenger of the cross. It is not too much to say that Dr. Hamlin has been one of the most conspicuous of the workmen, not only in the Turkish Empire, but in the world-field. He who reads this book will find in it a partial history of the whole times in which this man of such positive personality and striking peculiarity has figured. It is a book of fascinating interest and of foremost importance too, as well.

E. Marlborough & Co., 51 Old Bailey, E. C., London, publish the little book "Victory"—Reminiscences of Monan M. Apperson (Phillips) of the Church of England Zenana Society, who sailed for China Oct. 16, 1889, and died Nov. 17, 1894, but whose five years in that field left a lasting impression on all who knew her. This memoir is a sweet, refreshing book—a sort of glass revealing her beautiful, meditative, and holy habits of mind. Aside from its missionary interest, it is worth its price as a book of suggestions on holy living. It is seldom one gets hold of any volume so full of original, bright flashes of spiritual knowledge and communion with the Lord. We add one example (p. 149): "A fourth revelation of God in the Bible. A Spirit (John iv 24). Light (1 John i. 5). Love (1 John iv. 8), and a consuming FIRE (Heb. xii. 29). And we dwell with everlasting burnings (Isa. xxxiii. 14, 15). If we let the fire consume, that fire can and will consume. Fire is the *only* means of getting *rid of anything*, and here we glory in it, and pitch into the fire our rubbish, and it is no more seen, but wherever else we put it, it is sure to turn up again at the wrong time. So we can cast the sin, habits, or encumbrances into the FIRE, and hallelujah! 'He shall thoroughly purge,' burn with unquenchable fire (Matt. iii. 12) all thus committed." The short narrative delineates a beautiful character, and shows how courageous a true child of God is among even persecuting and riotous Chinese mobs.

The necrology of the past few months has important additions.

Dr. Wm. Kincaid, Secretary of the Home Missions (Cong.), died February 12th. He was English by birth, but American by training, and after a number of well-filled pastorates, was Secretary of the A. B. C. F. M., and afterward held the position of Secretary of the Home Work. In all positions he acquitted himself as one of God's noble-men.

Dr. John N. Murdock was well known as Secretary of the A. B. M. U., and died the same month at Clifton Springs. He was 77 years old, and for about 30 years was secretarial head of the Baptist Union's foreign work. He was a man of a judicial turn of mind, singularly wise, and prudent. He resigned his office six years ago on account of advancing years. He had Scotch blood in his veins, and was Methodist by training. He studied law, but soon after entering the bar, exchanged it for the pulpit. He became a baptist in 1842, and after pastorates in Waterville and Albion, N. Y., and Hartford, Conn., and Boston, Mass., in 1863 became Foreign Secretary. His positions on vexed and difficult questions, tho not always approved at the time, commonly found acceptance after the heat of debate or the crisis of affairs was past. He was very tenacious of his opinions, but calm and deliberate in forming them. Dr. A. J. Gordon, long associated with him, thought him a man of uncommon sagacity and capacity for his office, the round peg in the round hole. We hope that a fuller memorial of him may appear in these pages hereafter.

Across the sea, the leading Welsh preacher, Dr. Evan Herber Evans, has lately died. Born in 1836, he was only 61 years old. Before he was fairly through with preparatory studies, he was called to the Tabernacle, Morriston, one of the largest fields in Wales. He was called to Carnarvonshire in 1865, and for 28 years was pastor of Salem of Church, Carnarvon; then Principal of N. Wales College, Bangor. At the great Cymanfa gatherings, he preached to the gathered thousands with thrilling effect. His last great speech in London was at the anniversary of the Colonial Missionary Society. He was in all things a mighty man. His large frame was the fitting tabernacle of a great mind and a great heart. His name was a synonym for missionary zeal, and all good teaching and work.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

INDIA.

—It is remarkt in the *Harvest Field* that while the lower castes are more easily won than the higher, they, on the other hand, “revert to type” more easily, while in the higher castes these apostacies are largely barred by the severe penalties of breaking caste, and the greater difficulty of reinstatement.

—The learned clergyman, Nehemiah Wilakantha Sastri Goreh, has lately died, aged 70. He was a Brahman of the Brahmans, and deeply learned in the Vedantic philosophy. Having, many years ago, begun to study the Bible, with a view of refuting it, he found himself “apprehended of Jesus Christ,” and profest his faith at a time when this, for a Brahman, meant much more of dishonor and loss than it does now, tho even yet it is by no means easy. Having thereupon been appointed as companion to the Maharajah of Lahore, who was then a Christian, Wilakantha Sastri accompanied him to England, and was presented to the Queen and her husband. On his return, in 1864, being then over forty, he was ordained by the Bishop of Calcutta. He subsequently joined the Cowley Fathers, and workt in various cities. At all these places his life and work have borne continual testimony of his unswerving loyalty to his Master. At one time it was anticipated that Nehemiah Goreh would have been a leader in the Christian Church in India, but his bent of thought did not qualify him to be a

leader of men. He was essentially a devout man, whose humility was unquestioned and recognized by all. His self-effacement was such that little was known of him beyond the circle in which he moved. The *Indian Spectator*, a non-Christian paper, says of him :

“Mr. Goreh was very little talkt of during the past decade ; nor did he care that his good works should be known to man. Brahman or Christian, he seems to have realized the value of self-surrender at a time when the assertion and aggrandizement of self so largely occupy the world.”—*Harvest Field*.

—Rev. Dr. Hooper, in the *C. M. Intelligencer*, speaking of the late Rev. Nehemiah Goreh, who was formerly connected with the C. M. S., but afterwards joined an Anglican Brotherhood, remarks: “I need not dwell on that feature in our departed brother’s character which endeared him most, and for which he was most celebrated among his Indian fellow-Christians throughout (at least) North and West India, namely, his *holy, self-denying piety*. He was essentially a Christian *bhakta*. Whatever unworthy suspicions and sad recriminations our native brethren may have, from time to time, indulged in towards each other, Nehemiah was *never*, I believe, the object of any of them. By common consent he stood so high above the rest of them that, as if he were a visitant from some celestial sphere, no one ever dreamed of attacking, or insinuating anything against him. Whether he were High or Low Church, what his particular views were on particular points—all this counted for nothing with his Christian brethren of his own kith and kin. They saw

plainly enough CHRIST was in him, and with that they were content."

—The educated young Hindus of Madras have been passing resolutions against the luxury and idleness of the religious houses of that Presidency. They seem to be very much like the wealthy Benedictine abbeys of the declining Middle Ages. Their resources are noticed by the *Hindu* as enormous, but this journal thinks they greatly need diversion into some more beneficent channel. This complaint is akin to the still more grievous complaints of misappropriated temple-funds in South India.

—Sir Charles Elliott, the retiring Lieutenant-Governor of Bengal, has received an address from the missionaries, testifying to the unequivocally Christian attitude which he has always assumed towards Christian interests in India, in which, they signify, he has been amply sustained by Lady Elliott.

—The report of the American Marathi Mission (A. B. C. F. M.) gives some deeply interesting glimpses into the workings of the Gospel in India. Mr. E. S. Hume writes: "For three months in the monsoon, during the absence of Mr. Abbott, the editing of our mission paper, the *Dnyananaya*, fell to me. At that time I took pains to read the native papers, in order to understand as well as possible the present attitude of the Hindus towards Christianity. I was pleased to note the improved tone of these papers, and the general interest in religious matters which the educated men of this country are taking. They are feeling the influence of our aggressive and foreign religion on all sides. The majority still prefers to despise Christianity. At the same time they find it necessary to frequently prove its weaknesses. Each case of baptism of a prominent person leads to much discussion, and warnings against parents allowing their children to fall under the influence of the missionaries are found in all the papers. Jesus Christ is more and more coming to be

recognized, even here in India, as the one perfect Man. The educated generally claim that they have no contention with Christ, but only with Christianity as a system of religion, and with professing Christians. The following, from a professedly orthodox paper, would not have been allowed a few years ago in any organ conducted by Hindus. It provokt but little discussion, and that only because Christians took notice of it, and welcomed the statement:—

"As a Hindu and a Brahman, who is deeply impressed with the extraordinary spiritual progress made by the ancient Hindus and the almost supernatural wisdom and foresight of our *Rishis*, I would pay my humble tribute to the helpful, simple, and deeply touching nature of the loving and ever humble Jesus, beautifully illustrated in his crucified life. His short existence on the earth looks like a condensed epitome of universal love, purity, and sacrifice. To us, unbigoted and pious Hindu, the picture of Jesus on the cross—his drooping head, His parcht lips, His gaping wounds, His up-lifted eyes, His severe expression of complete resignation, forgiveness, and love—presents the sublimest and most thrilling object lesson ever offered to sinful and suffering humanity."

—Mr. Harding says: "I was struck by the confession of an intelligent Hindu who came, with others, one day to our tent for conversation. I was speaking of the great God, whose power and wisdom and goodness were seen in all His works about us, and the folly of worshiping the lifeless idols, which their own hands had made, and he replied with much solemnity: 'Sir, we know these things as well as you do. But what can we do? Our families are against us, village life is against us, and our hands are tied!'"

—Mr. E. Fairbank says: "While at Mahableswar some conversations there were full of interest to me. One, especially, I should like to report. I

ask a Brahman, who seemed to be the most sincere Hindu I had ever seen, 'Do you have any real satisfaction in your religion, *i. e.*, any true peace that possesses your life?' The frankness of his reply surprised me. He said: 'No, there is *never any* such a thing as peace in our religion. I think,' he said, 'that your religion has this excellence above ours that you do have peace, and it's a wonderful thing, but we have not got it.' 'But,' I replied, 'the fact that there is no peace in your religion, and that there is in Christianity, throws doubt on your religion, does it not? Why don't you become a Christian?' 'No,' he answered, 'I long for that peace, but how can I get it? I was *born* in my religion. My religion is for me. You were born in your religion. Your religion is for you. My ancestors gave me this religion, and how can I change?' He was a well educated Brahman."

—The rapid increase of the Christian population of South India, remarks the *Dansk Missions Blad*, has compelled a somewhat forced increase in the number of native pastors. From 50, in 1855, it has risen to 900 in 1895. The native pastors largely feel as if their equality of office was not cordially recognized by the missionaries. Others think that this feeling is by no means so strong as is sometimes represented. With the gradual growth of the native church in character, intelligence, and means, these frictions, of course, will gradually subside. Danes, Germans, and Americans are less open to such complaints than Englishmen, whose good qualities, as none allow more frankly than themselves, are a good deal alloyed with ungraciousness of manner.

—"Two Brahmans were in a railway carriage, and one of them refused a gospel offered by a native preacher. He 'could not think of buying a Christian book.' The other exclaimed, 'It's a very good book; it's the life of Jesus Christ: it is to me as my daily food. When I miss a day in reading it I count that day as lost.' And that man was a

heathen. And how significant the fact that the heathen Hindus themselves are making a new translation of the Bible with Hindu notes appended, and St. Matthew is already published!"—*C. M. S. Letter*.

AFRICA.

Mr. H. DIETERLEN, of the Basuto Mission, intimates in the *Journal des Missions*, that one of his brethren has counted somewhat too low the part which conscience, and somewhat too high the part which dreams have in Basuto conversions. Says he: "It is undoubtedly very often dreams which are the occasion of these conversions; but these dreams, themselves, are neither more nor less than the offspring of a conscience troubled by the sense of sin. They turn in general on these subjects: the view of the sins which one has committed; the gate of heaven shut against man on account of his guilt; the reproaches addrest by God to the impenitent or unforgiven sinner; the last judgment, and the condemnation of the wicked. This is enough to indicate that a certain feeling of sin has preceded and engendered these dreams, and is the cause of the conversion of which the dream is but the accidental occasion. In fact, without the sense of sin is there any possibility of a real conversion, of repentance, of the desire of pardon, and of the acceptance of salvation by Jesus Christ."

In mentioning the Trappist establishment in South Africa, these Trappists are sometimes described as an "Order of Jesuits." This is impossible. There is but one order of Jesuits. There are, indeed, one or two orders, such as the Redemptorists, that are greatly influenced by the Jesuits. But even in this vague sense we do not understand that the Trappists can be called "a sort of Jesuits." On the other hand, they are a reformation, in the direction of rigor, of the ancient Benedictine Order. Therefore, they alone (with some casual exceptions in other orders), of all the

orders founded since 1200, give to the superiors of their houses the ancient name of Abbot, altho, in their humility, we believe that they have no mitred abbots. Being, as we understand, entirely separate in administration from the Benedictines proper, we do not know whether or not they have derived from these a tacit opposition to the Jesuits, but they certainly have no special connection with the Jesuits.

It appears from what is said in *Medical Missions* by A. SIMS, M.B., C.M., that fever on the Kongo, rightly treated, is not so much to be dreaded as is commonly supposed. Mr. Sims says: "Simple intermittent fever is the commonest on the Kongo, the easiest to treat, and the least harmful in after-effects. One may have, perhaps, a hundred in three years and yet do one's work, or finish a definite term of service. No one is exempt from it, and most new residents have one a month on their first residence on the Kongo. It need not in any way be feared, of itself it is rarely or never fatal, it is disagreeable to have, and distresses the system, but in a day or two all effects are gone and work is resumed, sometimes even on day of cure; it must, however, be carefully treated, in order to get rid of it immediately, and to avoid its changing its character and passing into a worse form of fever, and, above all, to avoid a reduced system and shattered health, necessitating a voyage home. Many have to return from the tropics merely from neglecting their fevers, from badly treating them, and particularly from bad habits in manner of dressing, sleeping, eating, working, and living. There is not the shadow of a doubt that with prudence, knowledge, and the frank acceptance of good advice one may escape much fever, be encouraged by a fairly pleasant first residence in Africa, and look forward to comparative immunity from this form of fever during a second term. Inconvenience and some suffering are incident and unavoidable on the Kongo,

but they are bearable, or surmountable in time, or may be mitigated in passage. There are those who suffer very little, and one may hope to fall within that category."

Fiendishness, i. e. active enmity to God, is as yet an exception in mankind. Most men are carried along by their desires, of various kinds, without having as yet distinctly opposed themselves to God. There are some fearful exceptions, however, such as the Black Mass, in Paris, and the Mass of the Red Lamp, in Geneva, lately described in the REVIEW. There is a similar direct worship of evil, in antagonism to missions, in Kamerun, Guinea, described in the *Culwer Monatsblätter*. This consists in the worship of Gin. The worshipers form an actual church. Candidates are obliged to prove that they are of notoriously evil life, and are gin drinkers. Thereupon they are baptized by immersion. As soon as the neophyte comes out of the water, he receives a glass of gin, and thenceforward gin is his god. He must pledge himself to the drinking of gin, and to a scandalous life. On the Sundays they hold meetings, at which they mutually recount their vile deeds, and concert new. This association owes its origin on the one hand to the bad example of so many Europeans, and on the other to the circumstance that some heathens in Edie once took part in a Catholic procession, when they were afterwards regaled with gin. These two occasions suggested to some negroes the thought: There are in Europe many and manifold churches; they already knew the "Baslers," the "Baptists," the "Catholics;" moreover they saw the evil walk of so many Europeans, and therefore said to themselves, that in Europe there seemed to be a church, whose members, more or less, have their belly for their god. Such a church, they thought, they must have in Kamerun also, and accordingly established this diabolical association, to which they give the euphonious name of the "Almeler."

English Notes.

BY REV. JAMES DOUGLAS, M.A.

THE BAPTIST MISSIONARY SOCIETY.

News from the Lower Kongo River.—

The work at Mbanza Makuta has suffered lately through the death of the chief of the town. This man, during his last illness, urged the people not to tolerate the Gospel any longer, declaring that he was bewitched by one of the Christians.

Accordingly, the people, to a large degree, took fright, and would have no service in their town. The new chieftain told the Christians they must either give up Christ, or leave the village.

Help came, in answer to prayer, from a quarter where it was not expected. The state officer took the matter up, and extended protection to the mission, and it is hoped that matters will, before long, be righted.

Tidings from India.—Four girls from the boarding-school at Barisal, have lately put on the Lord Jesus Christ in baptism. One of them only ten years old.

The Annual Bengali Conference, held this year at Kathira, was more evidently filled with the Spirit of God than ever has been the case before. The program was made up of prayer-meetings, addresses for Sunday-school teachers and workers, Christian fellowship and revival meetings, and Christian Endeavor meetings. All the meetings were well attended, and all who were present must feel the better for such a season of inspiration.

Agra.—The Rev. J. G. Potter has recently had the pleasure of baptizing twelve lepers from the leper asylum, each giving a confession of faith in Jesus before baptism. Three of the candidates who thus faithfully followed their Master had to be conveyed to the spot, the disease having wrought such ravages, that it was impossible for them to walk.

THE LONDON MISSIONARY SOCIETY.

The Foreign Secretary sends home

the welcome news that the Directors have decided to reopen the *Kachhwa Mission*, and to send back Dr. R. J. Ashton as its missionary. This will be another effort to rouse the people of the district from their indifference.

China.—The mission at Tienstin is flourishing under the administration of Dr. G. Smith. "One after another," writes the doctor, "seem to really believe in Jesus as their Savior, and to make up their mind to follow Him."

Villages under water.—The floods in North China are causing great distress, having totally destroyed one of the finest harvests ever known, and covered many villages with thick mud up to the eaves of the houses. Many families have camped on the roofs of their dwellings. Where they will find refuge in the winter it is impossible to say. Dire distress reigns thruout the entire Yungting-ho district, and the missionary working in this district, Rev. J. Stonehouse, will be very glad to receive contributions in aid of the poor sufferers.

South Sea Islands.—The Island of Tauhunu, of the Hervey group, has sustained a sad loss in the death of Abela, the native teacher. Just before he died, he was heard singing "Safe in the arms of Jesus," in his own language. His death is a great loss to the mission, and his place a hard one to fill.

The London Young Women's Missionary Band celebrated its first anniversary on November 20th, 1896. The meeting was marked by enthusiasm throughout.

PRESBYTERIAN MISSION IN SWATOW.

"By means of the work in the hospital and otherwise, a public opinion is slowly, almost imperceptibly, spreading among the people that the religion we teach is a good and true religion.

"In one of our congregations, Noi hue ti, a rather serious defection to the Roman Catholics has taken place. One or two of the brethren there look for a 'backing' from the preacher in a dispute with a heathen neighbor; a help which the pastor very properly refused

to give. The Roman Catholics are, in such cases, ready to interfere. Probably some six families have joined the Roman Catholics."

Dr. Cousland writes concerning the large congregations and small buildings in which they assemble. In many places the churches and halls are densely packed, and in two or three towns new enlarged buildings are being erected. Many more buildings are needed, for there are many to hear the glad tidings.

THE NORTH AFRICAN MISSION.

Since this mission was started in 1881 by Mr. George Pearse, it has grown and spread through all the States and Egypt. It has over eighty workers in the field, and an income of over £7,000 a year. Several other missions have also started, and agents and colporteurs of the Bible Society are actively employed. Scriptures have been widely distributed, and some fresh translations made. Prejudices are, in a measure, giving way through medical missions and the general kindness of missionaries, and Moslems have been, in several places, soundly converted. Many difficulties are still experienced, but there is an increasing readiness to hear the message of salvation.

FREE CHURCH MISSION.

"The largest of F. C. Mission enterprises is that of Madras, to which Dr. William Miller has given 34 years of his life. College and school occupy a magnificent range of buildings, forming three sides of a square. On the fourth side, separated by a street, is the boarding-house for Christian students, and behind it, also separated by a street, is the boarding-house for Brahmin students.

Towards the construction of these buildings, which form the Christian center of Madras and South India, Dr. Miller has, himself, contributed no less than £20,000.

China's Millions.—The Rev. J. Hudson Taylor writes: "The very existence of the C. I. M. is a standing testimony, more forcible than words, to God's faithfulness in answer to prayer. The

mission was born of prayer, nourished by prayer, and still supported, from month to month, only in answer to earnest prayer."

"In some way or other
The Lord *does* provide."

Wun Chau: A prosperous corner of the vineyard.—Miss K. B. Stayner has much to encourage her in her work in this corner. She writes: "We had nine baptisms here yesterday, Sept. 14th, five being from Yung-ko-azie, the district for which there was special prayer. Three of the number had only heard the Gospel within the last year, and two of these had been opium smokers, but were so very clear about the doctrine, and their behavior, by all accounts, had been so good since they believed, that we could not but accept them, altho the probation for membership is usually longer.

"Another of the candidates was an old man of seventy-seven, and yet another, an old blind woman, who evinced wonderful clearness in her answers. We thank God for these, and pray that they may be much used of Him for His glory."

Over seventy counties, south of the Hoang-Ho River, have, as yet, no resident native or foreign evangelist. An earnest appeal is made for help in this quarter.

Great blessing is resting on the work in *Cheh-Kiang*. "The number of baptisms," says Mr. Rudland, "bids fair to go beyond anything we have yet seen." As many as 365 persons were baptized during last spring in the T'ai-Chau district of Cheh-Kiang, and from present reports it seems likely that there will be a very large number again in autumn.

Only lately T'ai Chau's first convert past away at a ripe age. Mr. Rudland, who misses him sorely, tells that "during his last illness some of his unconverted relatives came to condole with him. This he felt too much for him, and raising himself up in bed, said to them:

" 'You came to condole and try and comfort me; what have you to give me that will comfort me now? The Lord Jesus died for me, and I'm now going to be for ever with Him. But you are left in a wicked world still in your sins, and unless you repent, and believe in the Lord Jesus, you will die in your sins. I have no fear of death; it will only relieve me from pain, and take me to eternal happiness.'" Such a testimony as this they had never seen or met with, and to some of them he seemed to be wandering, but his sons knew better. Not a doubt seemed to trouble his last hours. His end was *peace*.

THE KINGDOM.

—Asia accused Him, Africa bore His cross, Europe crucified Him, while the Isles of the Sea lookt in awe upon His dying agonies.—*Rev. J. R. Davies*.

—Count Zinzendorf chose as his motto "That land is henceforth my country which most needs the Gospel." And ever since the Moravian Church, in the same spirit, has deliberately *chosen* the most discouraging fields, the tribes whose case was most forlorn and hopeless.

—It is both interesting and full of encouragement to notice at how many points the non-Christian religions are in direct opposition to some of the mightiest secular forces at work in the modern world. Thus the demand is becoming more and more imperative each year that the Moslem pilgrimages to Mecca be prohibited since they so spread contagious diseases and become thus a menace to Europe. Then in Bombay an attempt was made to isolate the known cases of plague in a hospital, but caste prejudices and the senseless suspicions of the more ignorant natives prevented this. Still further, in the famine districts of India cows are to be had almost for the asking, yet thousands are starving to death rather than eat this forbidden food. Corn, so abundant in this country, can not be

sent, because it has been proved in previous famines they would not touch it, so great would be their fear of losing caste through eating what has been tainted by unholy fingers.

—The world is growing smaller. With the completion of the Trans-Siberian Railway in 1900, the tour of the world in 30 days will become an accomplished fact. The entire fare is calculated to be from \$250 to \$400. Yes, and a recent cable dispatch came from Burma to the Foreign Secretary of the Missionary Union *in two hours*. This is the quickest service on record between Rangoon and Boston. Less than fifty years ago the quickest communication between missionaries in Burma and their friends in America required four months, and often when missionaries sailed, it was more than a year before news came of their safe arrival. Then are our eyes deceiving us when we read that in Kusaie, one of the far-off islands of Micronesia, the stations are connected *by telephone*?

—Time was when French was the diplomatic language. Now the Chinese-Japanese treaty is in 3 texts, and the English copy is the official one.

—In the wars of the present century alone 30,000,000 of men have been killed. How small, by comparison, is the number of those who fall in the ranks of the Great Captain of Salvation, fighting in the noblest of noble causes?—*Regions Beyond*.

—Did you ever notice how, in that wonderful ninety-ninth Psalm, David, in the midst of a torrent of praise, makes the practical suggestion that they bring an *offering* as they come into His courts? How can we come into His presence, knowing the need of His world, and withhold what we might give?—*Helping Hand*.

—*The Standard* has actually heard of a Chicago Baptist, the head of a great mercantile establishment, who began a month beforehand to plan his business so as to be able to attend a conference on systematic beneficence.

—All things considered, this must be considered the most notable benefaction ever made. Let other millionaires give good heed. Alfred Nobel, of Stockholm, has willed to the world \$10,000,000, which vast sum is to be converted into safe securities and the interest used for prizes to be annually given to those who have done most during the year to advance science or promote the welfare of the race, as follows: "One-fifth for the most important discovery in the natural sciences. One-fifth for the most important discovery or improvement in chemistry. One-fifth for the most important discovery in physiology or medicine. One-fifth for the most excellent work in literature, and the remaining fifth part to that person who has labored most effectively for the uniting of humanity, the disarmament, partial or complete, of standing armies, and for the organization and promotion of peace congresses." The prizes are to be awarded by the Swedish academies and the Norwegian legislatures, and are to be given without regard to nationality. Every man and woman in the human race may strive for a prize.

—President Finney tells of a man, a professing Christian, who on being asked if he felt that his property and business belonged to God, he being only the manager, replied: "Oh, no, I haven't got so far as that yet." It seemed to him almost absurd that such a question should be asked. His thought was that a recognition of the Divine ownership of oneself and one's estate was an experience belonging to a far advanced religious experience to which in the distant future it might or might not be given him to attain.

—What better way of promoting an interest in foreign missions can be found by an individual church than to contribute one of its members to the foreign field? In these days, when so many nearer causes side-track the foreign missionary movement, there is nothing so sure to bring it back to its rightful prominence as the gift of a son

or a daughter to Africa, India, China, or Japan. If, in addition, the support of its child can be guaranteed by the church, it has put itself in the most vital and helpful relations to foreign missions. We believe such a connection of many individual churches with individual foreign missionaries would do much toward imparting concreteness and enthusiasm to the work of discipling the nations.—*The Congregationalist*.

—It appears that at least in some cases retrenchment may be a blessing in disguise. For the *Baptist Missionary Magazine* has this to say: "A number of the missionaries have written, expressing their thankfulness that their appropriations for work have been cut down, and that they have been compelled to tell the native Christians that they had no funds from America to provide for the support of their churches. There has been brought to light in this most unexpected way a reserve of manliness, self-reliance and ability of self-support which has surprised the missionaries themselves. In response to appeals to provide for that which could not longer be supported by American funds, the native Christians have in many cases risen nobly to the emergencies of the situation. Scores of native churches have voluntarily assumed the support of their pastors and all their religious worship, and have developed unexpected strength in the midst of the poverty in which most of them live. The ideal in the establishment of Christianity in any land is self-support and self-reliance; and through the trials which have come upon the Christians by the financial distress of the Missionary Union, this grace of liberality and self-dependence has been developed in many places like shafts of sunlight piercing the heavy clouds of financial distress."

—In the annual list of appropriations from every mission may be found such items as these: "Boat-house and boats, Ratburee, 120 *ticals*" (about \$43); "*Tin-*

rikisha for Bible women's work, Allahabad, 180 *rupees*" (\$54); "Oxen, Mainpurie, 120 *rupees*" (\$36); "Mule-cart and two horses, Guatemala, 750 *pésos*" (about \$350); "Horses and saddles, Guerrero, 600 Mexican" (about \$360); "Running the Nassau, Africa, \$500." — *Woman's Work for Woman*.

WOMAN'S WORK.

—A remarkable missionary collector, Mrs. Mary Amos, died recently in England. Of her the London *Methodist Recorder* says: "For nearly forty years she devoted herself to this work, with the result that no less a sum than £10,000 reached the Wesleyan Missionary Society's exchequer. It was made up very largely of small sums; in fact, it is said that half-a-crown was about the height of her ambition, and she never refused a copper, were it only a half-penny. She solicited aid from any one, irrespective of creed or position, if she considered they were able to give a contribution, either large or small. She became quite a character in the villages and towns of the North, regularly making her appearance for the gifts, and not only collected from, but dined with, the numerous kind friends whose interest she aroused, and whose good will she secured in her extensive field of labor."

—Accounts of the present work of Miss Jessie Ackerman, read like a stray leaf from the history of the Woman's Crusade. Accepting the assistant pastorate of the Fourth Baptist church in Chicago, she has entered upon her work as an evangelist with that zeal and resolution which characterized her labors as round the world missionary of the W. C. T. U. She has adopted as her plan of work Saturday night visitation of saloons and dives, and the conducting of a short service largely of a gospel temperance nature in each place were not refused, after which she invites each listener to a service in the church. She is accompanied in these visits by one or more assistants.

—The Methodists have 51 deaconess homes, with nearly 600 deaconesses, of whom 100 are trained nurses. During the last four years, over \$600,000 have been raised for this purpose. These women serve without salary, and made over 250,000 calls, held several thousand meetings, and cared for over 6,000 sick people.

—The Methodist Woman's Foreign Missionary Society raised \$285,770 last year. Among the women sustained are 22 medical missionaries, who in 14 hospitals and dispensaries ministered to more than 60,000 of their sex.

—The Woman's Foreign Missionary Society of the Methodist Episcopal Church, South, received last year \$121,157. Appropriations were made at the last annual meeting of \$37,960 for China, \$14,225 for Brazil, \$37,965 for Mexico, and \$6,150 for the Indian Territory. Including the contingent and other miscellaneous appropriations, the total amount was \$93,300.

—Mary Pierson Eddy, who is in Syria as an American Presbyterian missionary, has written to friends denying that the Sultan has forbidden women physicians to attend his subjects. Miss Eddy is a physician, and says that since she received from the Imperial Council of Medicine in Constantinople a diploma authorizing her to practise in all parts of the Turkish Empire she has met no interference. She has 2 Syrian assistants, and says that she has treated many cases among the Bedouins.

—A woman who knows by experience sets forth this in the February *Woman's Work for Woman* about itinerating in Mexico: "We often think that all the Christian graces mentioned by Paul, and more too, are needed; but *patience* is of special importance. Patience, when one gets lost the first day on the road and instead of 11 A.M. arrives at 6 P.M., having picked his way down a slippery, rocky hill at a burro's snail pace, in a drenching rain storm. Patience to stop first for one thing and

then another on the road—to give milk to baby, to re-saddle horses, to rest animals, to re-arrange packs. Patience, when after traveling all the hot morning one inquires at noon for dinner, only to hear the refrain, *No hay nada, No hay conque* (there is nothing, nothing but tortillas). Patience—when after numerous failures, one succeeds in persuading a woman to cook a dinner and then waits one, two, three hours for the chicken to be run down, killed, pickt, the corn ground for tortillas, the wood hunted to make the fire, and finally, for dinner to be cookt. Patience—after an early start and an all day's travel, to hold service in the evening when it is almost impossible not to fall asleep in the middle of the sermon and then to "please play another hymn" after we are done. Endurance must not be lacking; on rough roads, hard climbs and as difficult decents, hot dusty roads, muddy and slippery roads, and bridle paths half closed by overhanging thickets. One must be able to put up with any thing: with hard beds or no beds; fleas and—worse; sometimes to sleep out of doors, again in a vacant house, which is quite agreeable if it *is* really vacant; to occupy the same room with pigs and feel them scratching their backs on the underside of one's bed in the night, without alarm.

YOUNG PEOPLE.

—The International Committee of the Y. M. C. A. has celebrated its 30th anniversary, and gives this survey of the work accomplisht. The number of associations has grown to 1,448, and the membership to 263,298. The Association owns 315 buildings, valued at \$16,759,800, and the annual expenses for local work reacht last year \$2,296,441. The religious work is well to the front, and in 1,070 of the associations there are religious meetings, while in 762 there are Bible training classes; 43 associations are for the Indians, 61 for colored men, 108 for railroad men, and 480 for college students.

—An illustration of the falsity of the

charge that great corporations are soulless is furnisht by the fact that American railroad corporations contribute every year \$131,000 to the work of the Railroad Young Men's Christian Association along the lines of their roads.

—The *Christian Endeavor News* reports that the pledges of business men in San Francisco toward the expenses of the International Convention to be held there this year exceed anything known in the annals of such conventions, amounting to \$17,500, while the Golden Gate Union and the Alameda County Union have increast the amount to \$25,000.

—The King's Daughters held their 11th anniversary not long since, and were able to report a membership of 400,000 in all parts of the world.

—The Congregational Chinese Endeavorers, of San Francisco, have contributed \$17.00 toward the International Convention fund, \$30.00 to the American Board, and support 6 missionaries in China.

—The present foreign tour of the president of the United Society of Christian Endeavor will bear fruit in many ways at the San Francisco convention. Dr. Clark writes that he has secured for use as a gavel at the convention the shoemaker's hammer that was used by William Carey before he went as a missionary to India. Another convention gavel is now being made for him by a Hindu society.

—The "tenth legion" was famous in history, but now it is the name of those Endeavorers who propose to give one-tenth of their income for Christ and the church. It is a happy title. It will lead young people to keep accounts and to set apart a certain portion of their means for beneficence. We may not believe that a tenth is the only or the best rule of giving, but it is vastly better than impulsive and intermittent generosity. One union in New York has 1,000 members. The only thing required is to be "willing to avow

yourself one whose rule is to give God the tithe."

—A well informed writer in Australia counts the progress of the Christian Endeavor movement in that Island-Continent "one of the most remarkable developments in current religious life," and believes that "there is no part of the world where it has taken a stronger hold, stands on a firmer basis, or has better prospects of success." The Endeavorers of Australia number between 50,000 and 60,000, tho the first society was formed only seven years ago, and Australia, tho territorially about as large as the United States, does not contain many more people than New York.

—The Junior society in Chihuahua celebrated Christmas by bringing gifts to be given to other children poorer than themselves. As all the members of the society are poor, it was touching to see the eagerness with which they brought apples, nuts, candies, and even clothing, to be given away. Two very poor children brought, *untouched*, the bags of candy that had been given to them at the Christmas tree. The next morning a number of poor children were brought to the church, and there received the gifts, and at the same time an invitation to the services.

—One of the chief obstacles to Christian Endeavor in India is the separation of the two sexes. There are very, very few of even mission schools where boys and girls study together. Nowhere do they play together, sit together, or walk together. It is most difficult to have a society in which males and females cooperate.

—At the annual convention of the Endeavor societies connected with the Foochow Mission, a membership was reported of 1,377, as compared with 7 societies and 291 members, reported at the first annual convention in Shanghai, less than two and a half years ago. At the consecration service 122 persons took part by prayer and testimony in 35 minutes. A generous collection

was taken for the suffering Armenians, and great enthusiasm was manifested.

—A society in Cleveland, O., of 83 members, all having small incomes, fulfilled a pledge to raise by free will offerings \$500 for foreign missions last year, without lessening gifts to their own church. They also made more than 700 visits to the sick and needy, distributing more than 5,000 pieces of literature, and started a missionary and reference library of 100 volumes. Two of the number have gone as missionaries to Africa.

—According to the *Hochi*, there are now in Japan 197 kindergartens, with 390 lady teachers. In the city of Osaka alone there are 41 of these schools.

UNITED STATES.

—Mr. Pierpont Morgan's gift of \$1,000,000 to the New York Lying-in-Hospital, taken together with the numerous gifts to other charities in recent years, amounting altogether to about as much more, entitles him to rank among the most generous of modern philanthropists. This is another of the beneficent deeds by which men of wealth prove that the faculties devoted to great acquisitions do not necessarily fail to serve also the needs of humanity.

—T. J. Morgan, once Indian Commissioner, and now active in home missions, is of the opinion that the divorce between religion and morality, tho so painfully common, is no more prevalent among the freedmen than among white people of a similar grade of culture.

—One of the newest of American missionary societies is the African Inland Mission, which, within two years, have dispatcht 16 men and women to East Africa, and opened 4 stations, several hundred miles towards the interior from Mombas. The income, so far, has been about \$6,000.

—Who will not join heartily in congratulations to our Baptist brethren who have for months been facing the possibility of being compelled to aban-

don one or more of their missions—the Kongo region had been named—but are now rejoicing in the offer of Mr. Rockefeller to pay \$250,000 towards removing the huge debt from both the home and foreign boards, provided only that before July 1 the churches contribute \$230,000.

—In 1896 it cost the Presbyterian Missionary Board five per cent. to administer \$777,063.

—*The Missionary* (Presbyterian, South), for February, whether for value or variety of contents, illustrations, or typographical excellence, is one of the very best that has come to hand.

—Jan. 14, a council met at Bethany Church, San Francisco, and ordained Mr. Joe Jet, who has been connected with the Chinese work for about 20 years. He goes to take charge of the mission work in Southern China, carried on by the Christian Chinese of California. He is the second Chinese ordained by a Congregational council, and Rev. Jee Gam, the first, gave the right hand of fellowship in excellent English.

—At the recent twenty-fourth anniversary of the Jerry McAuley Mission, in New York, it was reported that the attendance during the year was about 40,000, and that over 2,000 have been converted. R. Fulton Cutting presented the treasurer's report, showing that the expenses for the year were \$5,087, and that the receipts, mainly gifts and collections, were \$5,996.

EUROPE.

Great Britain.—The report of the "Darkest England" scheme for the Salvation Army for the last year shows that 3,231,917 meals were supplied and 1,339,246 nights' lodging; 2,501 men were received into the factories, 411 into the first prison home, 11,899 provided with employment, temporary or permanent, and 1,535 women and girls received into rescue homes. Altho there is no pretense of making the work self-supporting, the shelters for food and

lodgings received over \$190,000 from those sheltered; the City Colony, with its many branches, returned \$470,000 toward an expense of \$493,000, and the Farm Colony, in spite of very many difficulties, came within \$25,000 of meeting its expenditures of \$250,000.

—Dr. Barnado cabled from London to the British ambassador at Constantinople, offering to receive gratuitously and at once into his houses 1,000 destitute Armenian orphans, and represented to the foreign office his ability to care for more than that number, if necessary. Some who have been accepted previously were on their way to rural homes in England.

—The English Church Missionary Society, whose income is nearly as large as that of all the other Church societies combined, publishes 4 magazines, whose combined circulation in 1895, had reached 2,208,350. The receipts from these exceed the cost by nearly \$1,000.

The Friend says: "English Friends have now active missions in Syria and China, as well as in India and Madagascar, also in Constantinople, Bulgaria, France, Ceylon, and South Africa. American Friends have missions in Palestine, Japan, Alaska, Jamaica, China, and India. A beginning has been made, but the field is the world."

The Continent.—The position of the Paris Missionary Society is a very difficult one. They recognize very clearly the duty incumbent upon them to do all in their power to conserve and to strengthen mission work in Madagascar. Under the influence of this feeling they are sending out French Protestant teachers to labor in our Normal School and in the Friends' High Schools. They will also send out before long other educational workers, whose qualifications will enable them to take a leading place in the development of the educational work. They are, however, a very small body, and the mission work they already have in hand in Basutoland, the Kongo, Senegal, and Ta-

hiti makes very heavy demands upon their limited means. Consequently they regard with dismay the responsibilities which seem to await them in Madagascar.—*R. Wurdlaw Thompson.*

—The friends of foreign missions among the 80,000 Lutherans in France, who, heretofore, have sent in their contributions to the Paris Missionary Society, have resolved henceforth to render pecuniary aid to the missionaries of the Norwegian Church in Madagascar.

—Rev. R. Bahnsen, inspector (director) of the Schleswig-Holstein Missionary Society, left Brecklum in October for India on a tour of inspection of his fields of labor. The 10 Brecklum missionaries are working among the Telugu and Jeypore people on 6 chief-stations, and 11 out-stations, assisted by 25 native helpers.

—The Danish Lutheran Missionary Society, which has its fields of labor in India and China, has recently had 4 new missionaries ordained in the cathedral at Ripen, by the venerable bishop Dr. Goettsche. The bishop's own son, who had been an officer in the army before he studied for the ministry, was one of the 4. He is going to India, the other 3 are on their way to China.

—Fifteen German missionaries societies are taking active part in the work of spreading the Gospel among the heathen. They are supporting about 700 thoroughly trained men, who, as ordained ministers, are preaching the Word to 300,000 native Christians. The annual expenses amount to \$1,250,000. Of these 15 societies, 6 are strictly Lutheran, viz., the Leipsic Society, the Berlin, the Gossner, the Hermannsberg, the Brecklum, and the Neudettelsau Society.

ASIA.

India.—Rev. J. H. Barrows, who is now visiting India for the purpose of delivering lectures on the Haskell Foundation, reached Bombay December 15, and we have before us a list of 21 cities

in which he had appointments to deliver his lectures on "Comparative Religion." In Calcutta, Bombay, and Madras he will deliver 6 lectures on the following themes: "The World-wide Aspects of Christianity;" "The World-wide Effects of Christianity;" "The Christian Doctrine of God as the Basis of a Universal Religion;" "The Universal Book;" "The Universal Man and Savior;" "The Historical Character of Christianity as Confirming its Claims to World-wide Authority." In other cities he will give from 1 to 3 lectures. Those who thought of his coming with deep solicitude lest he should speak too flatteringly of Hinduism, are wholly satisfied with his treatment of the themes he has selected.

—Taken all in all, the Lutheran Church in India embraces 8 to 11 mission fields, cultivated by 170 American and European missionaries, 50 native pastors, and nearly 1,200 native helpers and teachers. The fruit of their faithful labor consists in more than 100,000 confirmed members of the Church and more than 7,000 children in the mission schools.

—It is almost impossible to make Hindu converts understand that money they receive from the missionaries as a loan must be repaid. For example, a large number of native farmers recently abandoned their village for a place some miles distant, and said that they were doing it because the missionaries had taken their lands away from them. The fact of the case was that in a time of great distress the missionaries had advanced money to these farmers, receiving their land as security; and when the farmers became able to repay the loan they had refused to do it, whereupon the missionaries had simply asserted their rights in a court of law.

—Rev. J. N. Forman says: You must take the people just as you find them, and you will certainly never find them alike two days in succession! One day there are crowds, and the next

day you may have "two boys and a dog;" one day there is close attention to the preaching, and the next day some man has come carrying a new pair of shoes, or a couple of cauliflowers, and to the preacher's dismay he finds a discussion started as to whether the shoes were cheap at eleven annas, or the cauliflowers dear at two for a pice; or perhaps one day the people are quiet but hopelessly stupid, and the next day some young upstart persists in asking foolish questions, just when you think you have at last made some impression on your audience.

—During conference a very unique and significant reception was given to Bishop Thoburn and the members of the conference. A rich and well-known Hindu merchant, Mr. Venkatatchellum, having become deeply interested in the work carried on by Methodists among the deprest classes in India, has not only helpt the work very liberally in Madras during the year, but also very generously gave a banquet in honor of Bishop Thoburn as a token of appreciation of the work in which he has been pre-eminently a leader. A large number of guests were present by invitation, and some excellent addresses delivered.—*Indian Witness*.

—By a process of degradation, the 4 original castes have been subdivided and multiplied, so that now, in all India, there must be about 100,000 caste divisions. Revolts against Brahmanic authority are frequent, and attract different castes. If they involve nothing but dogma or academic principles, caste is not affected; if, however, social orthodoxy is impugned, the adherents have to retire from the fold and form a new community. By a process of filtration, the caste feeling has permeated even the despised outcaste classes and hill tribes, and a large section of the Mussulman community, until at least 245,000,000 of the 290,000,000 of India have fallen into caste thralldom. This large number may be roughly divided as follows:—First, Brahmins,

15,467,752, or six per cent. of the caste population; second, Kshatriyas, 29,984,232, or twelve per cent.; third, Vaishyas, 12,270,973, or five per cent.; fourth, Sudras, 121,550,368, or fifty per cent.; and, fifth, Out-castes, 65,700,758, or twenty-seven per cent. So strong has the caste feeling become amongst the out-castes of Madras, that they resent the opprobrious name of Pariah. Out of respect to that feeling, the Madras Government has recently past an order that in all State documents they be referred to as Panchama, which literally means the fifth caste.—*H. F. Laflamme*.

China.—There are now upwards of 1,000 schools of various descriptions for natives in China under foreign instruction or direction. They range from the village day-school up to high-schools and colleges. Many of these schools have been in operation from ten to twenty years, so that the number of youthful Chinese who have been brought up under foreign educational influence of a Christian character may safely be estimated at considerably over 250,000.

—In the day-schools at Chefoo the number of scholars suddenly increast at the Chinese New Year from 30 to 120, all due to the growing friendliness of the Chinese to the missionary institutions, and the increasing desire for primary education. This larger attendance is the more remarkable, as aid hitherto given in books and stationery has been discontinued. A prominent Chinese official at Chefoo, secretary to the local governor for over twenty years, has recently proposed to furnish a house and school-room at \$1,000 (Mexican), to provide for the teaching of 4 pupils.

—The increasing demands on the Presbyterian Mission Press at Shanghai are one index of an awakening interest among the Chinese in western literature of a high order. Here is a single instance: One man from the anti-foreign and exclusive province of Hunan visited

Shanghai during the past year, and subscribed for 120 copies of the *Review of the Times* in Chinese. The issues from this great press establishment are given in the report just received as 500,000 copies, and over 46,000,000 of pages for the year under review. Nearly 30 different Bible societies and missionary organizations look to this press for assistance in furthering their far-reaching operations. Such are the constantly growing demands upon it as to the quality and quantity of its work, that it is under the necessity of frequently adding the latest and best of press appliances from Europe, and of increasing its working force.—*Church at Home and Abroad.*

—It is reported, and it is believed by our missionaries in the Province of Shansi, that an American has secured a contract for a railroad from the coast to Tai-yuen-fu, the provincial capital. The isolation of our missionaries in that province will be understood by the fact stated by Mr. Atwater, that neither he nor Dr. Atwood, tho it is fifteen years since the latter went to Shansi, has seen a foreigner at their homes since they left Tientsin, except their fellow-missionaries.—*Missionary Herald.*

—Last summer, when Mrs. Iap, the wife of our most highly esteemed Amoy pastor, died, so genuine and widespread was the appreciation of that exceptionally noble woman's character, that several articles of a most discriminating character appeared in the *Amoy Church Monthly*, and on the day of her burial in the lone cemetery on the hillside in the Sio-khe Valley, 30 women, many of them with bound feet, and upwards of 200 men, many of whom had walked from neighboring villages 8 and 12 miles away, followed in quiet, mournful procession to the place where they laid her away.—*J. G. Fagg.*

—In Mukden, the capital of Manchuria, a handsome church, with its pagoda-like steeple, the center of a congregation of 800 communicants, with a native pastor supported by themselves, stands

as a visible monument of the establishment of Christianity. A Presbytery, whose proceedings are conducted in Chinese, whose members are native elders elected by the congregations composed of groups of members throughout the provinces, and where the missionaries sit only provisionally as assessors, stands as a formal witness to a living native Church, with a membership already reckoned by thousands. A theological class of well-nigh 100 members, carrying on studies alongside of evangelistic work in their several districts, and assembling at stated periods for a short course of lectures and spiritual conference, stands as the prophecy of an early native pastorate.—*Missionary Record.*

AFRICA.

—The Kongo railway, which is soon to span, with its iron limbs, the cataract region of 230 miles, has involved not only an enormous outlay in money, but a hetacomb of human lives. No one will ever know how many graves have been necessitated by that stupendous work, and yet these obstacles have never for a moment been deemed insurmountable in face of the end in view. The rocks must be blasted, the mountains scaled, the valleys exalted, and the ravines bridged over, to make the way of civilization plain. Whatever was involved in the way of suffering or of death was not to be taken into consideration; and even if the sum expended were more than a million sterling, this, too, should be gladly subscribed for the work in hand. Gigantic outlay is considered advisable for the facilitation of trade and civilization. Shall it not be equally reasonable when expended on the spiritual elevation and eternal salvation of nations which sit in darkness? Are not the souls of men worth more than the rubber of the forest, or the ivory of the elephant? Belgian, French, English, and Portuguese traders do not flinch from encountering the dangers of the Kongo climate for the sake of worldly ad-

vancement. It were a thousand shames were we to lag behind."—*Regions Beyond*.

—J. S. Mills writes from the West Coast: The number of missionary societies operating in this part of Africa makes it necessary in the near future to agree upon what places each shall occupy. It is possible that a meeting for this purpose will be held at Freetown. This necessity is so apparent that all our missionaries deem it very desirable that the ground be more extensively explored, so that we might act to the best advantage in the proposed division of territory. For this work it was agreed to start from Rotfunk, and travel eastward. That the trip might also be evangelistic, an organ and a magic lantern, with pictures of the life of Christ, were taken along. We started promptly, and marched beyond Panguma, and returned by another route, making a journey of over 400 miles in 24 days. This would not be far on a railway, but when measured by footsteps it is a long distance.

—The Presbyterian Church has accepted the offer of Miss Margaret Maclean, of Glasgow to support a mission to the dwarf peoples of Africa. With Gaboon and Corsico as centers, the American Presbyterian missionaries have taken the Gospel to the dwarfs among the Mabeya tribes. They are planning an advance, and for that purpose have asked for additional workers. This curious fragment of humanity, whom Stanley met in his travels, have for some years been laid upon Miss Maclean's heart; she has now given £1,500 to establish a mission among them, and promises £500 a year in support of the work.

—The *Review of Reviews* mentions the rinderpest as one of the strange results of Italy's attempt to conquer Abyssinia. Introduced by plague-stricken cattle, sent to supply the Italian army with food, it has steadily moved southward, destroying nine-tenths of the herds of Africa. The

Zambesi did not prove a barrier, and only 15,000 cattle were left out of 200,000 in Rhodesia. In Khama's country 800,000 were destroyed. "So terrible a visitation, extending over so wide an area, is almost unknown in the annals of Africa. The grievous murrain that smote the herds of Pharaoh was but a parochial epidemic compared with this continental disaster."

—The 4 principal diamond mines of Kimberley employ 8,000 persons, of whom 6,500 are black. From 2,000,000 to 3,000,000 carats of diamonds are turned out of the De Beers mines in a single year, even under restriction to prevent overstocking the market. Stones weighing over an ounce (151.5 carats) are not infrequent in Kimberley. The largest found so far in that mine weighed 428½ carats in the rough, and 228½ after being cut. The largest known diamond, weighing 970 carats, found in the Jagersfontein mine, is now being cut at Amsterdam.

—Not long ago the chief Lerotholi, in the Lessouto mission, expressed the wish that his tribe should possess another industrial school, the one which our mission founded at Leloaleng being too far from the center of the country to supply all needs. It was impossible for our society to establish this new school; and the time had come when the progress of the tribe and its growing appreciation of the benefits of civilization demanded that it should make sacrifices which would not have been asked of it formerly. The chief Lerotholi understood this. He levied a tax on the whole country. In the middle of last June its produce amounted to 75,000 francs. After this he sought advice both from the administration and the missionaries, and asked their interest in his enterprise. The final result, in which we greatly rejoice, was that the direction of the school was offered to our society, without any share in the expense.—*Journal des Missions Évangéliques*.

—The circular houses of the Bakwina

(Beckuana), built of mud and thatched with grass, are crowded together, each one surrounded with a low mud wall or fence. No privacy is possible, and so the "mahoko," or news of the family, easily becomes the property of the community. Outside is unspeakable filth, squalor, and wretchedness. The "dithotobodu," or dust heaps (*sic*), represent the accumulated refuse of thirty years or more. When I go up to church I have to climb over two of these "mountainous" heaps, and if to the chief's, three. This last one overtops the surrounding huts. Let the reader imagine what this means after a steady rain, followed by the heat of a tropical sun. No wonder that the mortality among the people to-day, combined as it is with other causes, is so appalling.—*Rev. Howard Williams.*

—The Leipsic Missionary Society is making an appeal to its friends and supporters for a special contribution of \$7,500 for the establishment of a new mission station on the Meri mountains, three days' journey west of the Kilimanjaro mountains, among the Waro tribe, where 6 missionaries are occupying the stations Mamba, Moshi, and Madjame, and are doing pioneer work full of promise for a rich harvest in the future.

ISLANDS OF THE SEA.

—The new policy of "thorough" in Madagascar, is being more and more insisted on. One great reform has, however, been proclaimed in the abolition of slavery. Heavy fines and imprisonment are to be inflicted on those who violate this law. Freed slaves are to keep all the goods they have bought out of their savings. No war tax is to be levied. On the other hand, Madagascar has been proclaimed French soil, the French language made the obligatory basis of all school instruction, and the "Romish cult" is especially to be insisted on. Protestant missionaries will be more than ever hampered in their work, and a time of trial seems at

hand for their churches. The children are now taught in Malagasy in tens of thousands by Christian men and women. To close these schools and to lay these teachers idle is to inaugurate confusion. Besides this, arrangements have been made to send French Protestant teachers as far as the services of such workers can be obtained. The haste to make a change seems to be more owing to Roman Catholic intrigue than to political considerations.

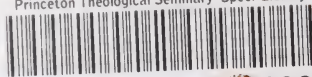
—The "French Society for the Propagation of the French Language in the French Colonies," has given \$30,000 to the Jesuits in Madagascar, altho the English and Norwegian Protestant Missionaries had made known their willingness to teach French in their schools. The French Lutheran Aid Society for the Norwegian missions in Madagascar, has sent Monsieur Pochard, of Paris, to Stavanger, to teach French to the students in the mission college, and to accompany them later on to Madagascar.

—A missionary letter describes the wedding of a native pastor in New Guinea. A wreath of artificial flowers adorned the head of the bride, which was further wrapt around with yards upon yards of ribbon of all colors. She and her friends were greatly disturbed because they could not get a piece of mosquito netting for a veil. Their presents were in cloth, no present under 8 yards, and for purposes of display the cloth was all tied together at the corners. It amounted to more than 100 yards and seizing this, the friends of the couple danced around the village. Then the bride and groom were seated in a garden, wrapt around with these hundred yards of print, and six shirts placed on the knees of the bridegroom. A hat was placed on the ground, and money gifts were next in order. The separate gifts rose as high as \$10, and, as each gift was thrown into the hat, a man standing near gave an unearthly yell and shouted out twice its value.

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